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THE CYLINDER OF NEBUKADNEZZAR AT NEW YORK.[*]

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Having learned that a collection of cuneiform inscriptions had arrived at the Metropolitan Museum of Art, New York, I visited the Museum during the month of August, 1884, to examine the new collection and to practice copying the cuneiform contract tablets at the east end of the building.

Among the valuable pieces of the new collection was a cuneiform Babylonian Cylinder. Upon expressing a wish to copy it, I was informed it could be done only on two conditions. The first was the permission of General L. P. di Cesnola, Director of the Museum; the second was the permission of the owner of the collection, as it was not yet Museum property. With kindly courtesy, facility for study and the privilege of copying the Cylinder was granted by the Director of the Museum. Mr. Bernard Maimon, the actual owner and original collector, also consented with the restriction that no publication should be made until the purchase of the Cylinder by the Museum.

I began my work of copying the inscription in the Museum on August 27th, and completed it during the first week of September.

On October 7th, a communication was sent to me, by the Director's orders, that the Cylinder was now Museum property and the publication open to me, but no restrictions would be placed on any one, and a cast would be forwarded as soon as possible. Towards the end of October I received a cast of the Cylinder, with a note stating that the first one made was forwarded to me according to promise. After taking precautions to be assured that the text was as perfect as could be under the circumstances, the translation was announced on November 17th. With the full text in hand, I began the work of translation and collation with other Babylonian texts, and towards the end of December the work was completed.

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[*] The following is an explanation of the abbreviated references in the article:

I R., II R., III R., IV R., V R. = WAI. = *Cuneiform Inscriptions of Western Asia.* Sir Henry Rawlinson. The numerals before R., indicate the volume; after, the page. (London, 1861–70–75–80.) Del., *Assyr. Lesest.* = Friedrich Delitzsch, *Assyrische Lesestuecke.* (Leipzig, 1878.) Del., *Assyr. Stud.* = Friedrich Delitzsch, *Assyrische Studien.* (Leipzig, 1874.) Del., *Wo lag das Paradies?* = Friedrich Delitzsch. (Leipzig, 1881.) ASKT. = Paul Haupt, *Assyrische Sumerische Keilschrifttexte.* (Leipzig, 1881–82.) SFG. = Paul Haupt, *Sumerische Familiengesetze.* (Leipzig, 1879.) BAL. = Paul Haupt, *Beitraege zur Assyrischen Lautlehre.* (1883.) KAT. = Eberhard Schrader, *Die Keilschriften und das Alte Testament.* (Giessen, 1883.) Neb. = *Inscription Nebuchadnezzar,* I R., 53–58. Neb. Bab. = *Cylinder-inscription from Babylon,* I R., 51, No. 2. Neb. Senk. = *Cylinder-inscription Senkereh.,* I R., 51, No. 2. Tig. I. Lotz = *Tiglathpileser,* I. Wm. Lotz. (Leipzig, 1880.) Sarg. Cyl. = David G. Lyon, *Keilschrifttexte Sargon's.* (Leipzig, 1883.) Menant. = *Manuel de la langue Assyrienne.* (Paris, 1880.) AVAAW. = J. N. Strassmaier, S. J., *Alphabetisches Verzeichniss der Assyrischen und Akkadischen Woerter.* (Leipzig, 1882–83–84–85.) ABVW. = J. N. Strassmaier, S. J., *Altbabylonischen Vertraege aus Warka.* (Berlin, 1882.) Cont. Tab. 17 Nab. = J. N. Strassmaier, S. J., *Contract Tablet, 17th year of Nabonidus.* (London, 1882.)

The writing, in the peculiar Babylonian archaic character, is divided into three sections. On the terra-cotta cylinder, a smooth band, unmarked by characters, running from end to end, indicates the beginning of each column. Unlike the Semitic languages, Ethiopic excepted, the Babylonian, as well as the Assyrian cuneiform, is read, like our English, from left to right.

This particular Cylinder is of interest, less from any new historical fact that it reveals than from its being, as far as known, the first unpublished original that has found its way from that ancient empire of Babylon to the city of New York, there to tell its story of the work of the mighty king, and confirm anew the facts made known by the other inscriptions of this same monarch.

Every new document, whatever its value, is an additional link in the chain that binds us to the history of past nations. The question is often asked, "Of what practical use are these inscriptions?" For the Semitic student no answer is required, but it may be worth while for those not professionally interested in these new and important researches to glance at the significance which these discoveries and interpretations bear in the eyes of leading Assyriologists. We have but to look at the works of Delitzsch, Haupt, Schrader, to see how this language, hidden for centuries, now comes forth to help us reconstruct the history of forgotten nations. The results of cuneiform studies have given rise to a literature full of the deepest interest to men of all opinions and pursuits. These studies may be looked upon from a two-fold point of view, that of philology and history; but both have the same end—the practical use of the results of interpretation.

"The excavations of Mesopotamia, during the last few years," says a paper, read before the Philosophical Society of Great Britain, "have been productive of especially good results. Not only has Assyrian grammar and lexicography been enriched by magnificent 'finds' of bilingual and grammatical tablets, but a considerable quantity of history has been made known to us through the discovery of Cylinders which were inscribed during the latter years of the Babylonian empire. They are peculiarly valuable, because they are the productions of those who lived at the time when the events happened which they record." The contract tablets, and the Egibi tablets give an insight into the commercial affairs of Babylon, and reveal their great loan and banking system. Some of these contract tablets, or notes of legal transfer, are now in the New York Museum. (Cf. E. A. Budge, *On Recent Inscrip. of Neb.*)

As to the discovery of this Cylinder of Nebuchadnezzar, the writer learned the facts from Mr. Maimon personally, who gave him the following details: Amid the ruins at Aboo Habba, (the site of Sippara, Sepharvaim of the Hebrews, situated between the Euphrates and the Tigris, north of Babylon and southwest of Bagdad), while searching in the ruins and thrusting into them a spear he held in his hand, Mr. Maimon found considerable resistance in the loose rubbish. Working the spear around the object, he found it to be of considerable size, and, upon digging it out, discovered this Cylinder, bearing an inscription in cuneiform characters.

The name Nebuchadnezzar has been variously explained. It is found in the cuneiform writings as Nabu-kudurri-usur, written also Na-bi-uv-ku-du-ur-ri-u-ṣu-ur, (V R. 34, Col. II., 67). In Hebrew it becomes Nebû-khodr-eṣṣôr, and by successive modifications and corruptions is written and spoken Nebu-chad-neṣṣor. Nebuchadnessor. The transition is easy to the German Nebukadnezzar, and the English Nebuchadnezzar. In the Ναβουχοδονὸσορ of the Septuagint, we find the origin of Nabuchadonosor. (Ant. Jud. x., 6.) The name has three elements—Nabû "Nebo," kudurru "crown," uṣur "protect." "Nebo, protect my crown." Others give to the word kudur, the meaning "landmark." (I R. 52, 5 and 6.) (Cf. Schrader, KAT. 362.) (Fleming, *East India Inscription*, p. 22,—Budge, *Recently Discovered Inscriptions of Nebuchadnezzar*, p. 3.)

The word Nebo, nabû = "to speak," "prophesy," "prophet," appears as a usual element in the names of Babylonian Kings, Nabopolassar, Nabu-pal-uṣur, "Nebo, protect my son." From them it passed to members of the royal household, as the general Nebu zardan, and even to persons whom the Babylonians held in honor, as the Jewish captive youth Abednego, signifying "servant of Nebo," so named by the feast-master of Nebuchadnezzar, from the Hebrew "Abed," "servant," and "Nebo," which the Jews, either not understanding or rejecting through contempt, changed to Nego. (KAT. p. 429.) This use of the name of the deity in the names of individuals, appears, as is well known, in the Hebrew names of the Angels, Mi-chael—who is like God.

This would hardly be the place to give the history of Nebuchadnezzar and his works. (Cf. G. Rawlinson, *Seven Monarchies*, Fourth Mon., c. VIII., c. VII., notes 12, 13.) Suffice it to say here, that unlike the Assyrian Kings, Assurbanipal and Sennacherib, who glory in their battles and conquests, and in the recital thereof, Nebuchadnezzar's chief glory, if we judge from his inscriptions, seems to be the building and restoring of the temples of his gods.

The temple referred to in the inscription with which we are concerned, is the temple of E Parra, the temple of the Sun at Sippara. Sippara or Aboo Habba, is situated on the left bank of the Euphrates, and being one of the earlier cities, the river Euphrates itself is called the "river of Sippar." The name appears with varied spelling, Si-par, Si-ip-par, Sip-par, (II R. 13, 26, d.—V R. 23, 29.—II R. 48, 55, a, b), and with and without determinative.

The god of Sippara was Samas, the Sun god. His temple was called E Parra, the temple of the Sun. Another city sacred to Samas was Larsa, called in the non-semitic text, *babbar-unu-ki*, "dwelling of the sun" (I R. 2, No. 111, IV., 4, 3). In Semitic phonetic spelling it is found La-ar-sa-am-ki. The temple there was E-babbara. (*Neb. Grot.*, II., 42.) (Cf. Del., *Paradies*, P. 223. *Assyr. Stud.*, *Akkad. Glos.*, p. 174. Haupt, ASKT., p. 37, No. 41.)

The other temples mentioned in this inscription, E-Saggil and E-Zida, were erected, the one to Merodach at Babylon, the other to Nebo at Borsippa, the sister city of Babylon. Both were subsequently restored by Nebuchadnezzar. E-Sagila was the "temple of the lofty head," and was also named "the palace of heaven and earth, the dwelling of Bel, El, and Merodach." (*Neb. Borsip.*, I., 15 *ff.*) E-Zida, in Assyrian, bîtu kenu, means the "everlasting dwelling."

The name Babylon occurs in many different forms in the Babylonian inscriptions. Commonly it is written KA-dingir-RA = "the gate of god," Bab-ili, Bâbîlu; ka, being the Akkadian for "gate," and dingir, the ideogram for "god." (IV R. 12, 13.) The oldest non-semitic form appears as Tintir. (IV R. 20, 3.)

We find the name of the city as a pure ideogram : (*a*) Ka-dingir-(-ra)(ki), (Khors, 2, 6. I R. 48, No. 5, 3); (*b*) as a phonogram: Ba-bi-lu(ki), (I R. 52, No. 5); (*c*) as combined ideogram and phonogram: Ba-bi-dingir, *i. e.* Ba-bi-ilu. (*Neb.*, IV., 28). (Cf. Del., *Paradies*, p. 212. Schrader, KAT. p. 121.) Babylon is the Greek form of Babel or Bab-ili, and Ba-bel is the Semitic translation of the Akkadian KA-dingir-RA.

Instead of the Assyrian *ilu*, in Babylonian we read dingir; thus ilu-šu, his god, becomes dingir-na; abu-šu, his father, adda-na. The syllable *ra* suffixed takes the meaning, "to," "for," as adda-na-ra = to his father. Ka-dingir-ra = the gate to god. (Cf. Haupt, SFG. p. 3.) The passages where this name occurs are endless, thus : ina ka-dingir-ra epuš. (I R. *Neb.*, Col. IV., l. 17; VI., ll. 26, 29; Col. VII., ll. 1, 4, 34, 40.) Again: ina Babili epuš. (I R. *Neb.*, IV., 28, 31.) Bab-ilu and Si-par are both found in the Syllabary. (II R. 13, 25.)

Nebuchadnezzar, son of Nabopolassar, reigned in Babylon from about B. C. 604 to B. C. 560. The first king of Babylon was Nobonassar, B. C. 747; the last, Nabonidus, B. C. 555, who reigned 17 years until the time of Cyrus. According to the Babylonian canon of Ptolemy, the first year of Nebuchadnezzar's reign is placed at 604 B. C., his father Nabopolassar's at 625, and that of Evil-Merodach, 561. (Cf. Schrader, KAT. p. 490.)

These observations are deemed sufficient for the understanding of the meaning of the inscription.

The substance of the inscription is as follows :

I am Nebuchadnezzar, King of Babylon, lawful son of Nabopolassar. I, the King of righteousness, the interpreter, the spoiler, filled with the fear of the gods and loving justice, have placed in the hearts of my people the spirit of reverence towards the gods, and as a devout worshipper, have rebuilt their temples E Saggil and E Zida.

This proclamation we issue :

My great Lord Merodach singled me out as the restorer of the city and the rebuilder of its temples, and made my name illustrious.

This proclamation we make:

The temple of E Parra, the temple of Samas, which is at Sippara, and which long before my reign had fallen to ruins, I rebuilt.

The great god Samas hearkened to no king before me, and gave no command to do this work. But I, his servant, filled with awe of his divinity, in piety and wisdom built his temples, at his inspiration.

I lifted up my hands in constant prayer, for the building of his temple E Parra. The god Samas accepted the lifting up of my hands, he heard my prayer for the building of his temple. Samas, Ramanu and Merodach heard me. My prayer was heard by Samas my Lord, the judge of heaven and earth, the warlike, the great hero, the supreme, the glorious Lord, who governs the decisions of justice. The temple of my great Lord, the temple of Parra, at Sippara, in joy and jubiliant exaltation I built.

O great god Samas, when thou dost enter in joy into the work made by my hands, grant that it may be lasting; look with favor upon me, and may I receive a blessing from thy lips.

Let me sate myself with glory, and grant me a long life and the establishment of my kingdom forever. Let me be an everlasting ruler, with a righteous sceptre, true power, governing my people in peace and prosperity forever.

By the power of my arms, give success to my warriors in battle; send me, O Samas, prosperous omens—peace and prosperity, and let my armies disperse the power of mine enemies.

In the cuneiform text as here given, the lines marked with the numerals are the copy of the Archaic Babylonian, the original text of the Cylinder. The lines marked *b.* are the transcription, character for character, of the old Babylonian into the later Babylonian of the sixth century B. C. The lines marked *a.* are the Assyrian characters of the seventh century B. C., as we find them in the inscriptions of the Assyrian kings.

Thus, the triple text may serve as a useful reference for the study and comparison of the Babylonian and Assyrian characters.

In the transcription, the method has been to keep as closely as possible to the syllabication of the original. The marked letters in the transcription have the usual values of the corresponding letters in Hebrew:

š = sh, ṣ = ts, ḫ = ch hard, ṭ = teth, ḳ = koph.

The work upon the Inscription has been done in the intervals of other serious study, and if it be allowed "*parva componere magnis*," the writer would conclude in the words of Friedrich Delitzsch in his introduction to the *Paradies:* "It was a difficult work, difficult in itself, and much more difficult from external circumstances; and now that I have reached the end, and look back, there arise before me many defects....which are pardonable, indeed, but still remain imperfections. Nevertheless, in the rough ore brought with patience from the depth of the mine, some pure metal may be found. May the science of Archæology, and especially Biblical science, sift this out; may they make subservient to their advancement that wide field and promising perspective of language, culture and religion which has been opened to them by the researches of Assyriology."

TRANSCRIPTION AND TRANSLATION.

COL. I.

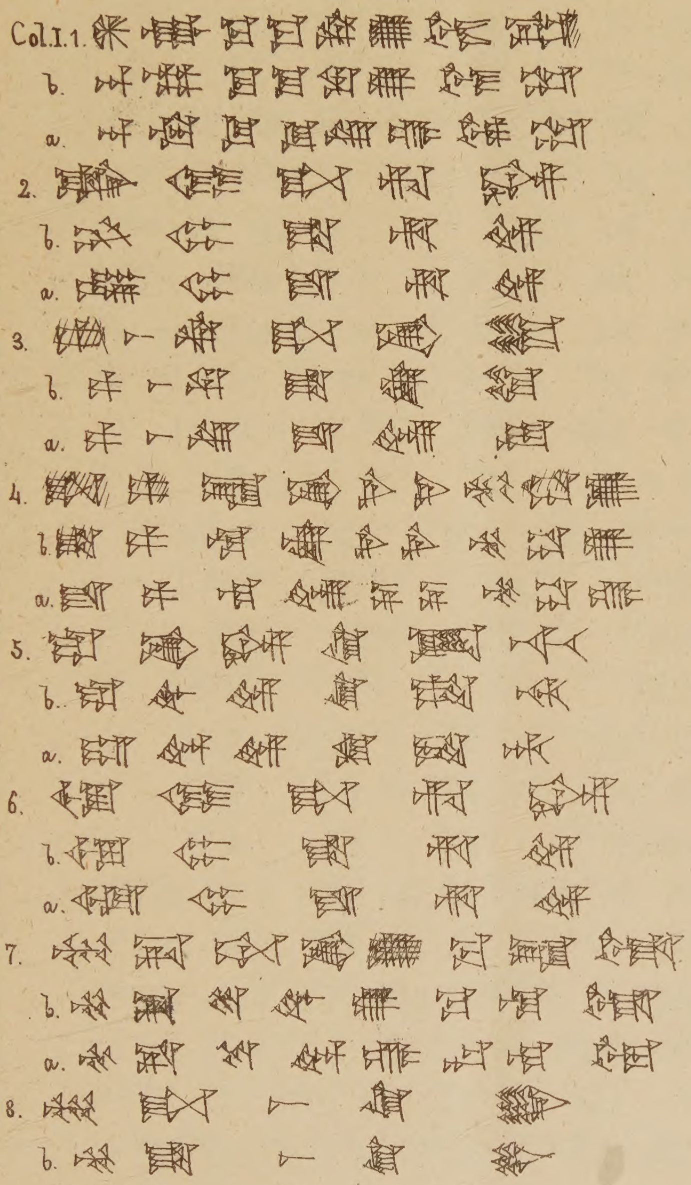
1.	Nabû-ku-dur-ru-u-ṣu-ur	1.	Nebuchadnezzar,
	šar mi-ša-ri-im		King of righteousness,
	pa-aš-ru, ša-aḫ-tu		master of life and death,
	ša pa-la-aḫ ilâni mu-du-u		who knoweth the fear of the gods,
5.	ra-'-im ki-it-ti	5.	loving justice
	u mi-ša-ri-im,		and righteousness;
	mu-uš-te-'-u ba-la-ṭam		seeking life,
	mu-ša-aš-ki-in		establishing
	ina bi-i ni-ši-im		in the mouth of the people
10.	pu-lu-uḫ-ti ilâni rabûti	10.	the fear of the great gods;
	mu-uš-te-ši-ir eš-ri-iṭ ilâni		seeker of the temple of the god;
	za-ni-in E-Sag-gil		restorer of the temple Saggil,
	u E-Zida		and the temple Zida;
	aplu ki-i-num		true Son

15.	ša Nabû-pal-u-ṣu-ur	15.	of Nabopolassar
	Šar Bâbîli a-na-ku		King of Babylon am I.
	Ni-nu: il Marduk		We (proclaim): the god Merodach
	belu ra-bi-u		my great lord
	ana be-lu-ut ma-da		to rule the country
20.	iš-ša-an-ni-ma	20.	raised me up;
	a-na za-nin-nu-ti ma-ha-za		for the restoration of the city,
	u ud-du-uš eš-ri-e-ti-šu		and the renewing of its temples
	šu-ma ṣi-ra-am		my lofty name
	ib-bi-u		he gave forth.
25.	ni-nu-mi-šu E-Parra bît il Šamas	25.	We (proclaim) this: The temple of Parra, the temple of the Sun
	ša ki-ri-ib Sippar		which is in Sippara,
	ša u-ul-la-nu-a............... ?		which long before me (had fallen to ruins?)
	e-mu-u.......................?		and decay.............(I built?)
COL. II.	il Šamaš en-ni ra-bi-u		The god Šamaš my great lord
30.	a-na ma-na-ma šarri ma-aḫ-ri-im	30.	not to any former King
	la im-gu-ur-ma		had he hearkened and
	la ik-bi-u e-bi-šu		had not commanded to do (this)
	â-ši.........................?		I............(his servant?)
	e-im-ku mu-ut-nin-nu-u		wise and pious,
35.	pa-li-iḫ i-lu-ti-šu	35.	(was in) fear (of) his divinity.
	a-na e-bi-eš eš-ri-e-ti		to build the temples
	li-ib-ba (uštallit):		he (directed) my heart:
	u-ga-ru am-ša-as-si (?)		I cleared the grounds (?)
	aš-ši ga-ti		I lifted up my hands,
40.	u-sa-ap-pa-ša aš-ši (?)	40.	and I made supplication (?)
	a-na e-bi-eš bîti E-Parra		for the building of the temple Parra,
	u-mi-šu um-ma		day by day (to)
	Šamaš en-ni ra-bi-u		the god Šamaš, my great lord.
	ni-iš ga-ti-ia im-ḫu-ur-ma		the lifting up of my hands he accepted;
45.	iš-ša-a su-pi-e-a	45.	he received my prayers
	a-na e-bi-eš bîti šu-a-ti		for the building of that temple,
	e-bi-eš bîti ša il Šamaš		the building of the temple of Šamaš.
	il Šamaš il Ramânu u il Marduk		Šamaš, Ramanu and Merodach
	ip-ru-us-ma........(?)		turned (?) and (hearkened).

50. il Šamaš il Ramanu u il Marduk	50. Šamaš, Ramanu and Merodach
ša e-bi-eš bîti E-Parra	for building the temple Parra
an-num (?) ki-i-num	true mercy
u-ša-aš-ki-nu-um	established
i-na te-ir-ti-ia	during my reign.
55. a-na il Šamaš en-ni	55. Unto Šamaš, my lord,
da-a-a-nu si-i-ru-um	the supreme judge
ša ša-me-e u ir-ṣi-ti	of heaven and earth,
ḳar-ra-du ra-bi-u	the warlike, the great hero,
it-lu ka-ab-tu	the supreme, the glorious lord,
60. be-lu mu-uš-te-ši-ir	60. the lord who directs
pu-ru-us-si-e ki-it-ti	the decision of righteousness,
beli ra-bu-u beli-ia	to the great lord, my lord,
bit-su E-Parra	his temple E Parra,
ša kirib Sipar	which is in Sippara,
65. ina ḫi-da-a-ti	65. in joy
u ri-ša-a-ti	and jubilant exaltation
lu e-pu-uš	I built.
ilu Šamaš beli rabu-u	The god Šamaš, my great lord
a-na E-Parra biti-ka nam-ru	into the temple E Parra, thy glorious temple,
70. ḫa-di-iš i-nâ e-ri-bi-ka	70. upon thy joyful entering therein
COL. III.	
li-bi-it ga-ti-ia šu-ul-bi-ir	the brickwork of my hands let it endure.
ki-ni-iš na-ap-li-is-ma	look with grace (upon me) and
dam-ga-tu-a li-iš-šak-na	mercy, may it (be) established (by)
ša-ap-tu-uk-ka	thy word (lip).
75. i-na ḳi-bi-ti-ka ki-it-ti	75. by thy righteous command,
lu-uš-ba-' li-it-tu-ti	let me sate myself with glory;
ba-la-ṭam ana û-um ru-ku-u-ti	life unto days remote,
ku-un kussî lu-si-ri-iḳ-tu-um-ma	stability of my throne mayest thou grant.
li-ri-ku li-iš-ša-libu	may they be long (the days of my reign)
80. ri-'-u-u a-na dâra-a-ti	80. lordship for eternity,
ḫaṭṭu i-ša-ar-ti	a righteous sceptre,
ri-e-u-ti ṭa-ab-ti	just sway,
ši-bi-ir-ri ki-i-num	true insignia of sovereignty,
mu-ša-li-im ni-ši	prosperity to my people

85.	lu-i-ba (?) ḫaṭṭu šar-ru-ti-ia	85.	giving peace (?) to the sceptre of my royalty
	a-na dâra-a-ti		unto eternity.
	i-na kakkê ez-zuti		with mighty weapons,
	te-bu-ti ta-ḫa-za		with a successful battle
	lu-zu-lu-ul um-ma-ni-(ia?)		let me adorn my troops.
90.	il Šamaš atta-ma	90.	The god Šamaš thou,
	ina di-i-num u bi-i-ri		in judgment and oracles,
	i-ša-ri-is a-pa-la-an-ni		in righteousness, bind me
	ina a-ma-ti-ka		in thy word.
	ša-li-mu		grant success,
95.	ša-la-ma bi-e-ri	95.	a lasting prosperity.
	lu-ti-bu-u lu-za-aḳ-tu		May they draw near, may they sting,
	kakku kakkua		the weapon; my weapon,
	kakke		the weapons
	na-ki-ri-im		of the enemy
	li-mi-e-si		let it disperse.

Cylinder of Nebukadnezzar at New York.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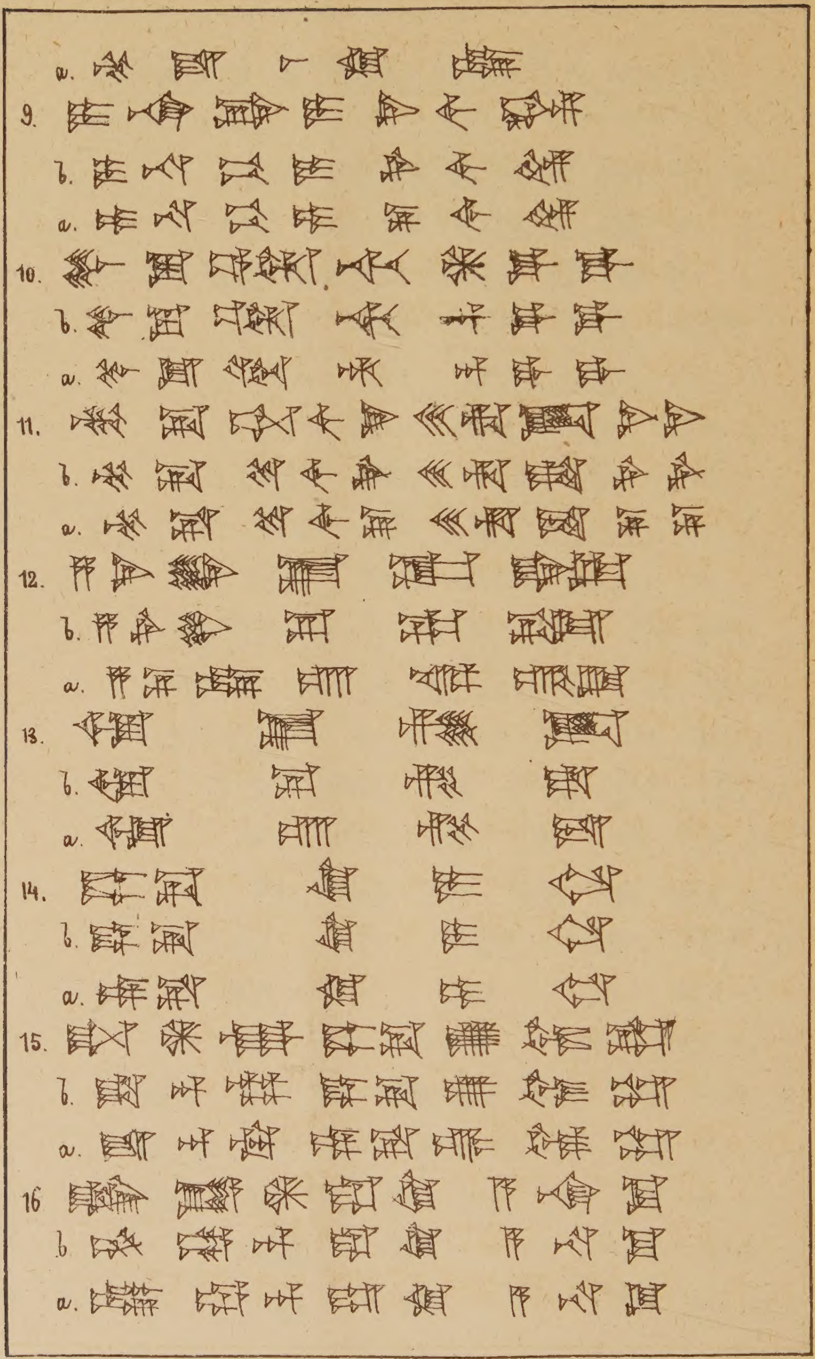
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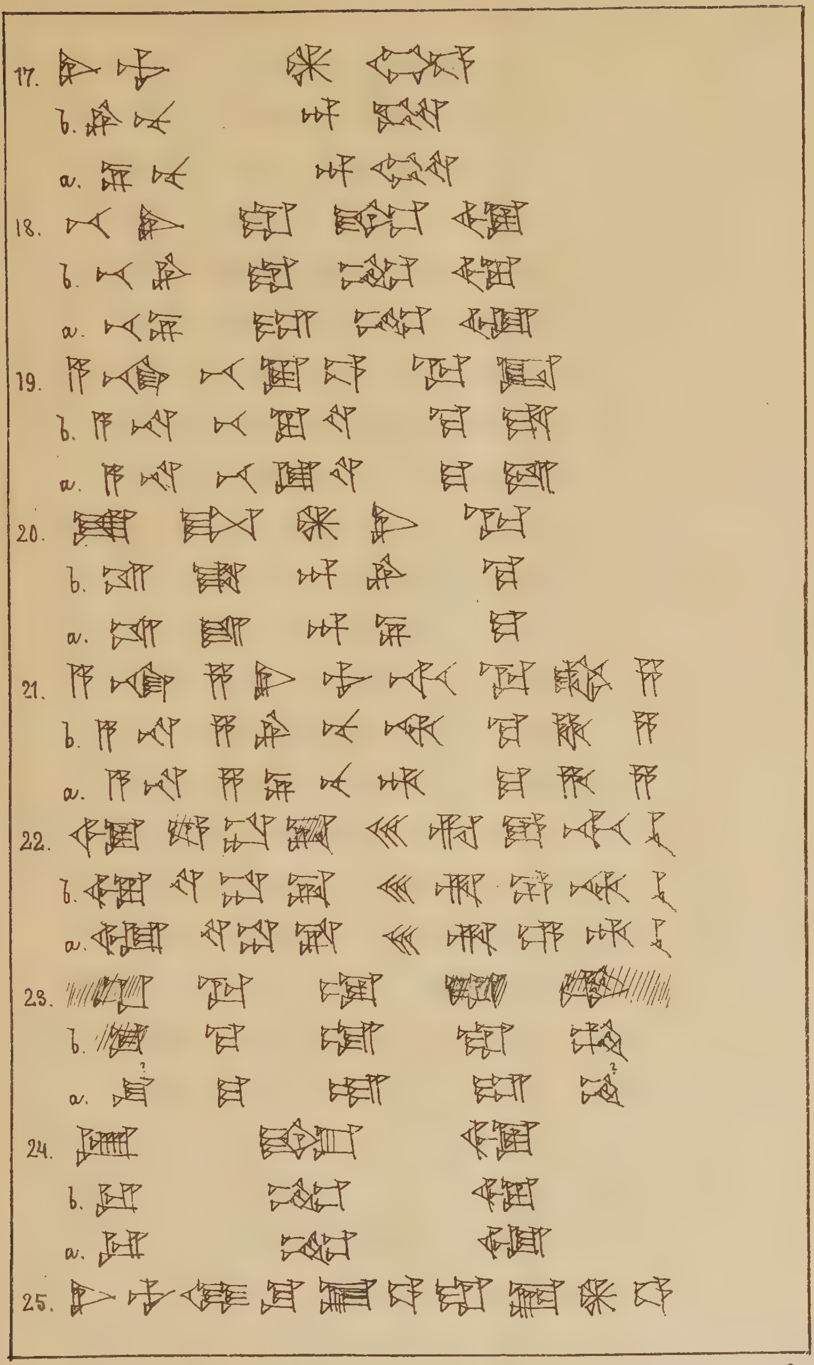
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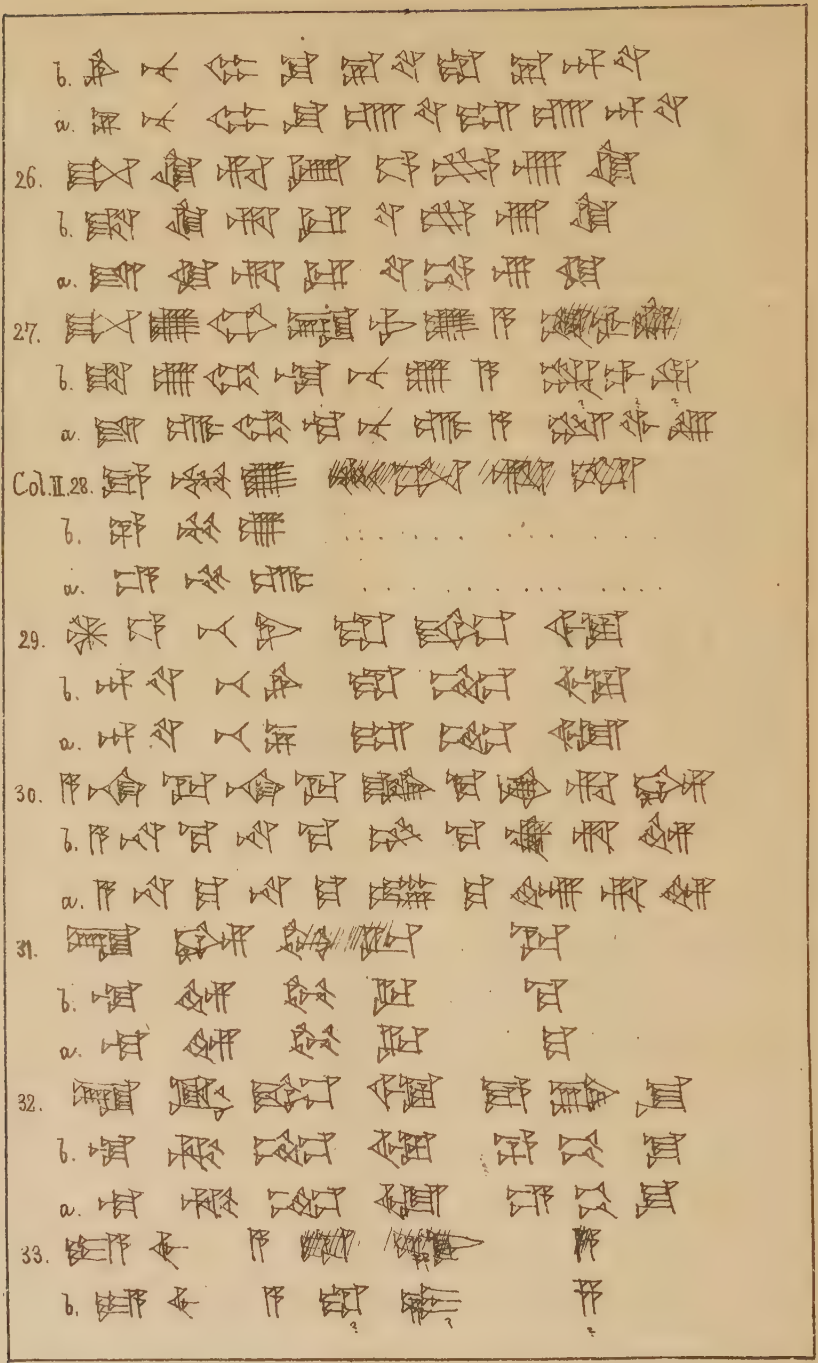
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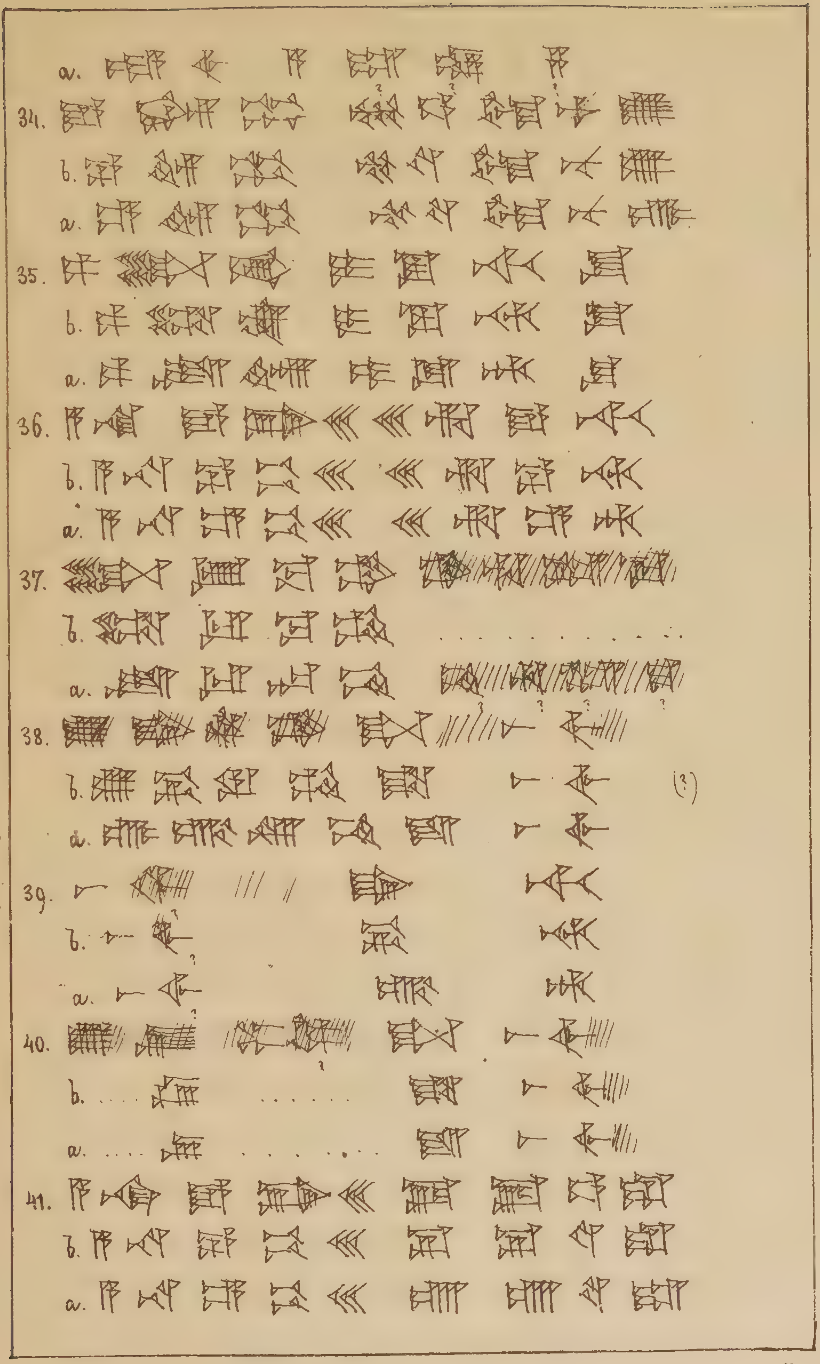
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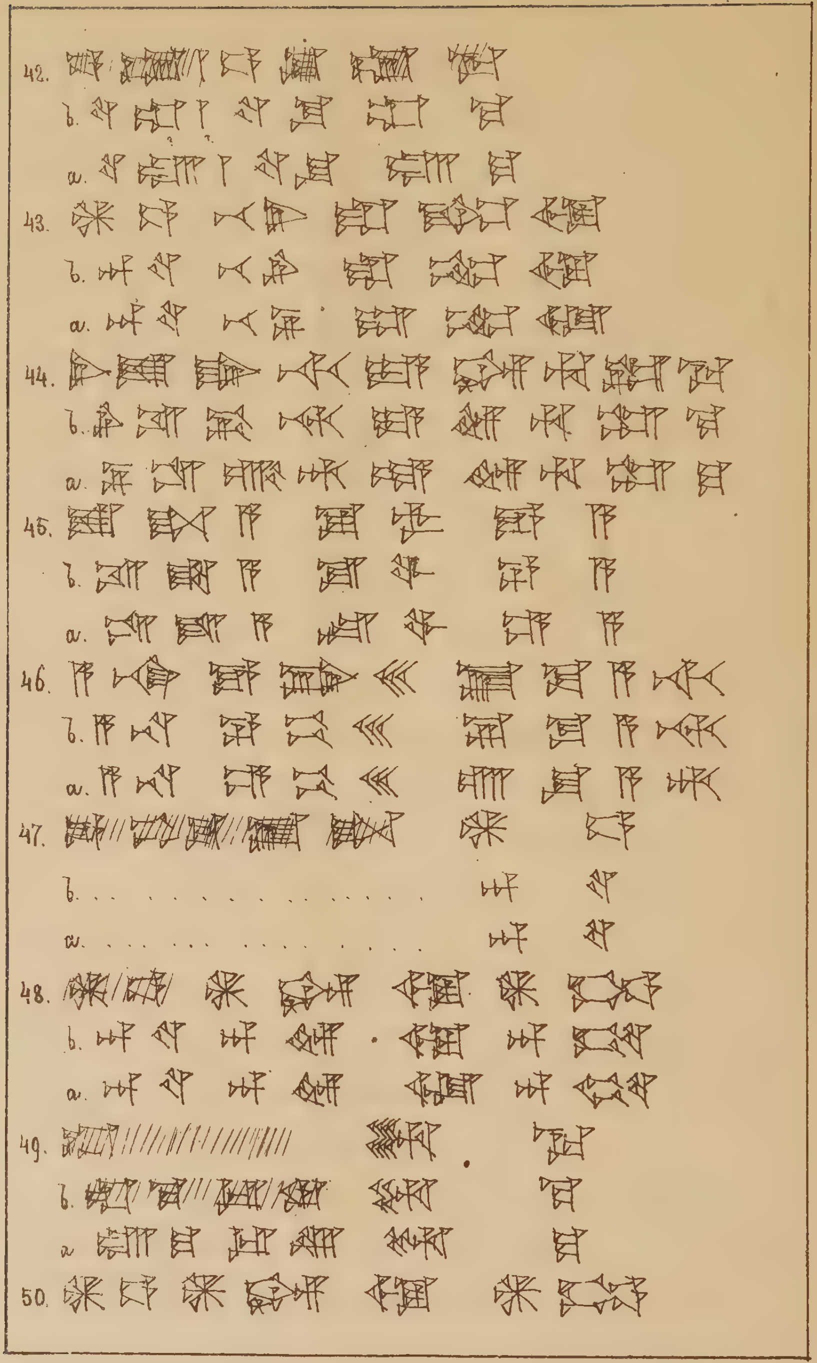
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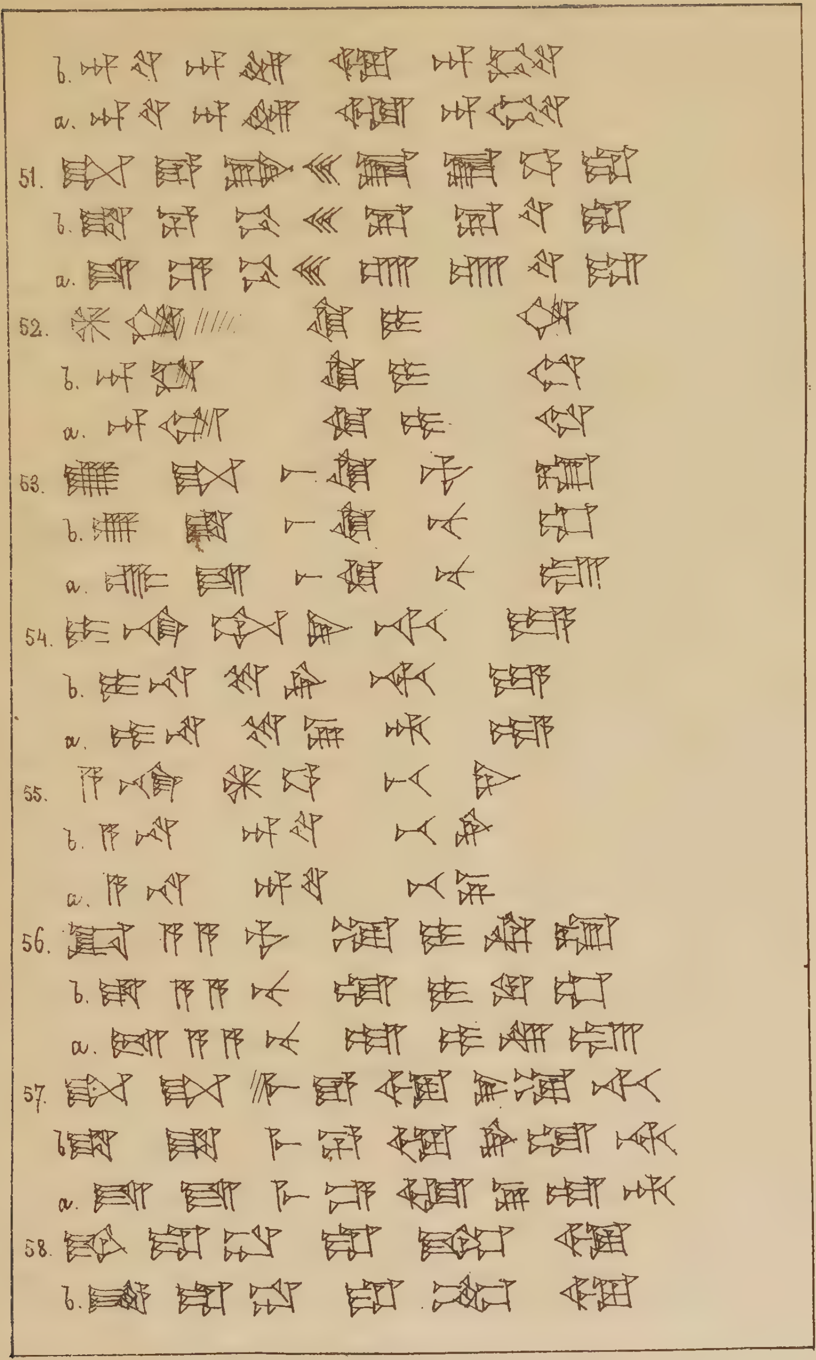
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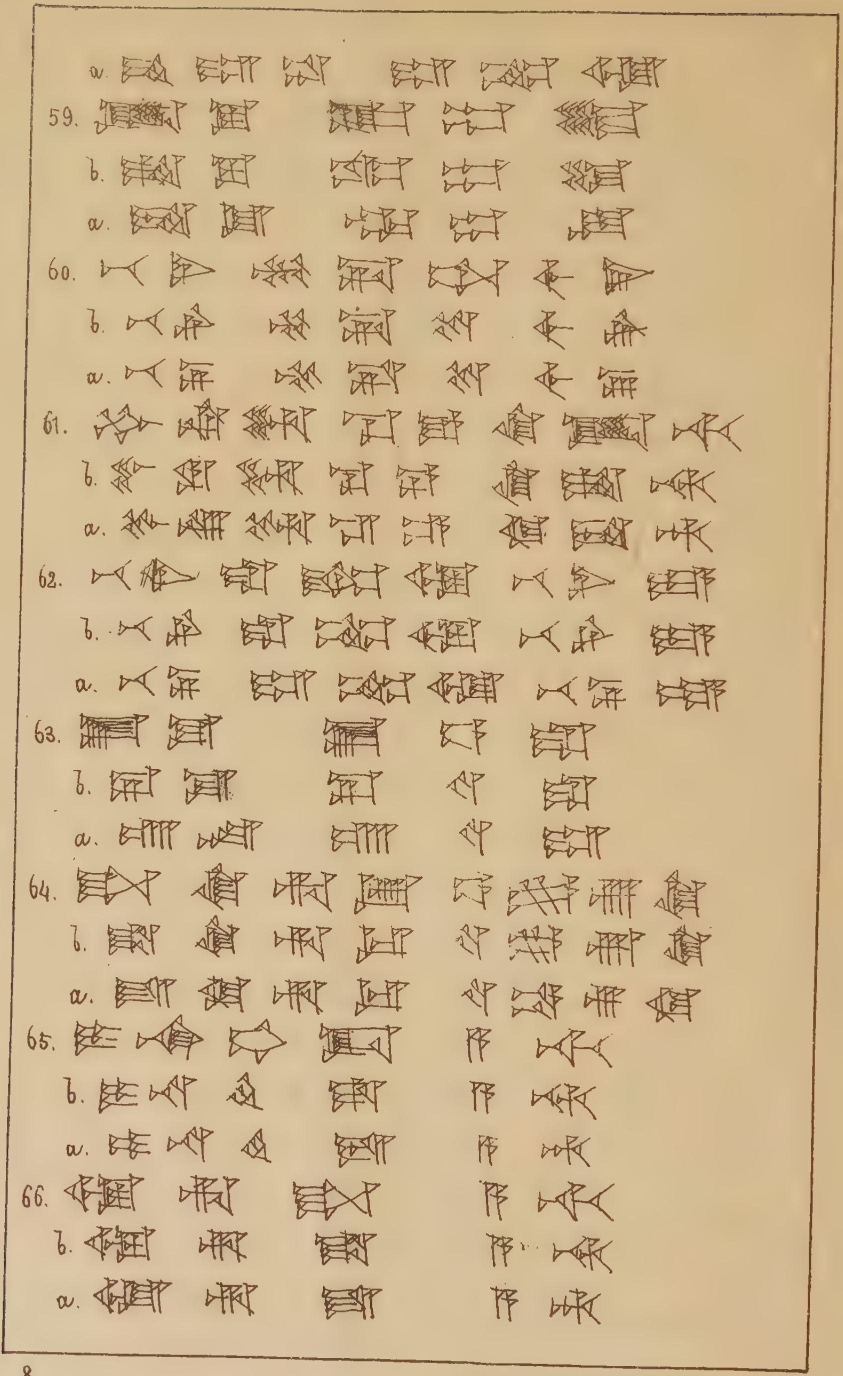
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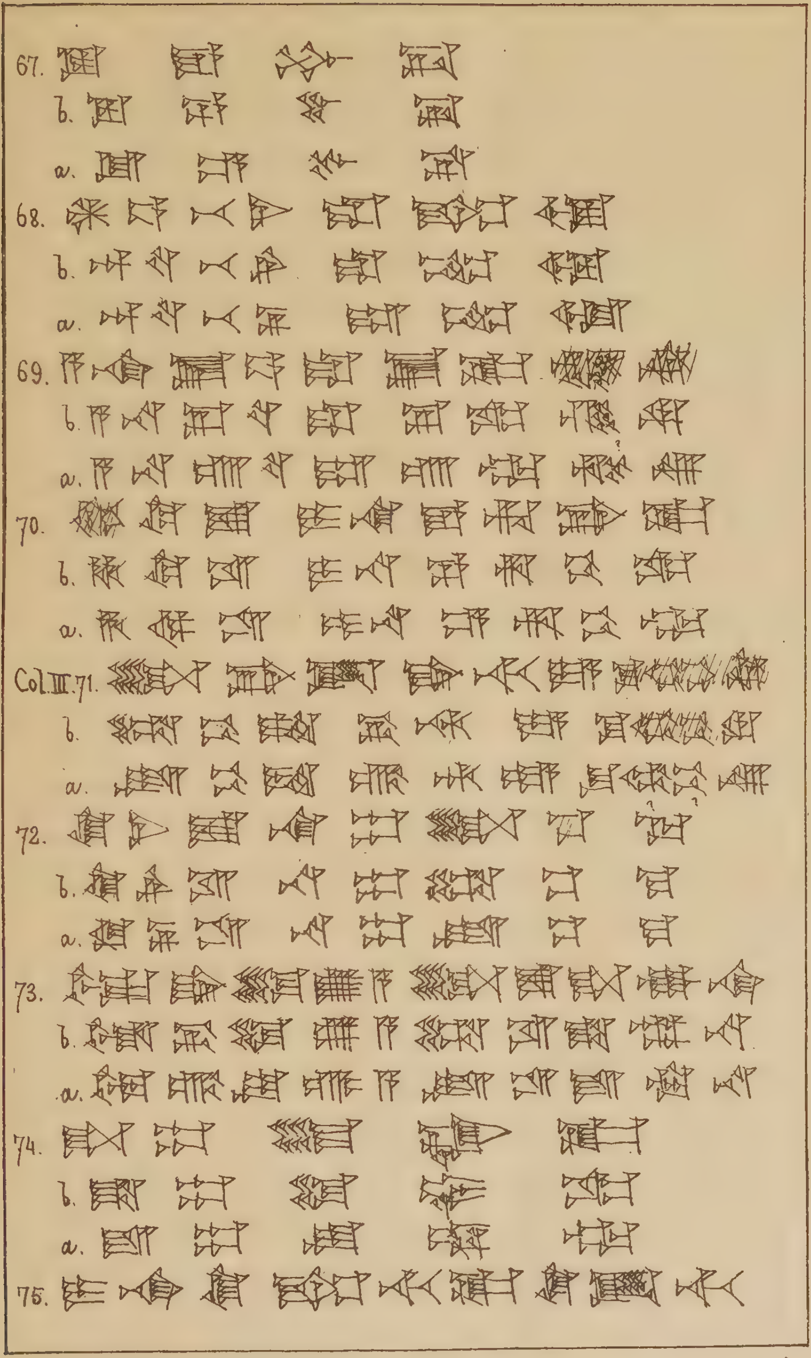
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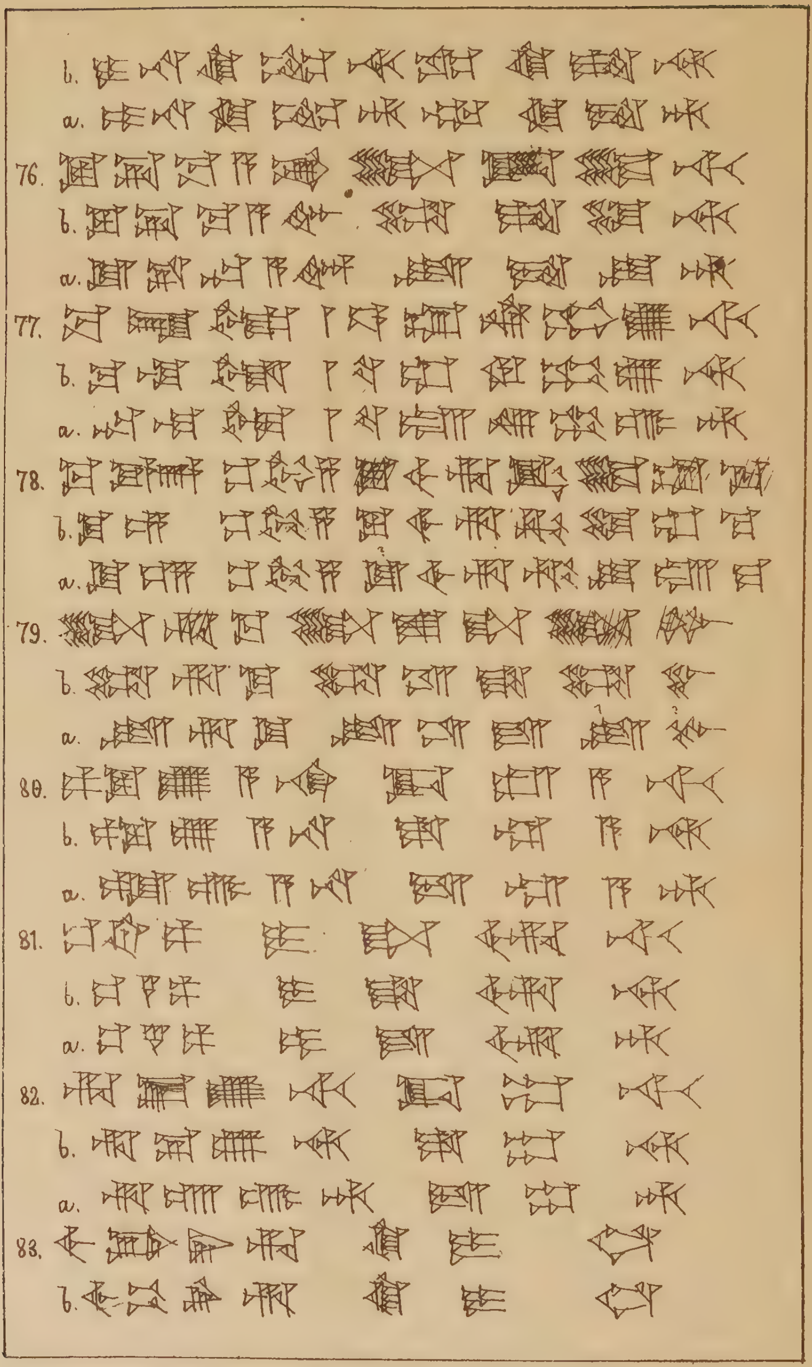
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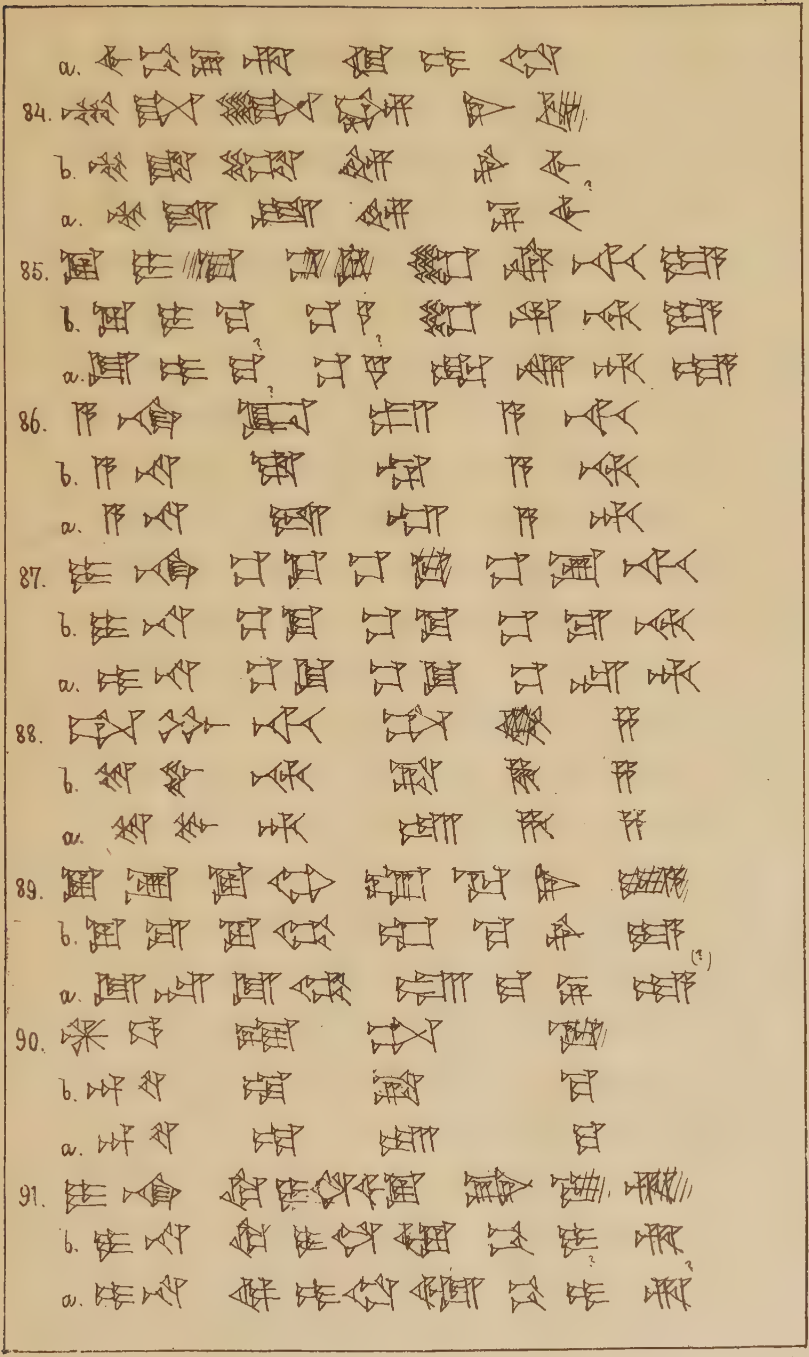
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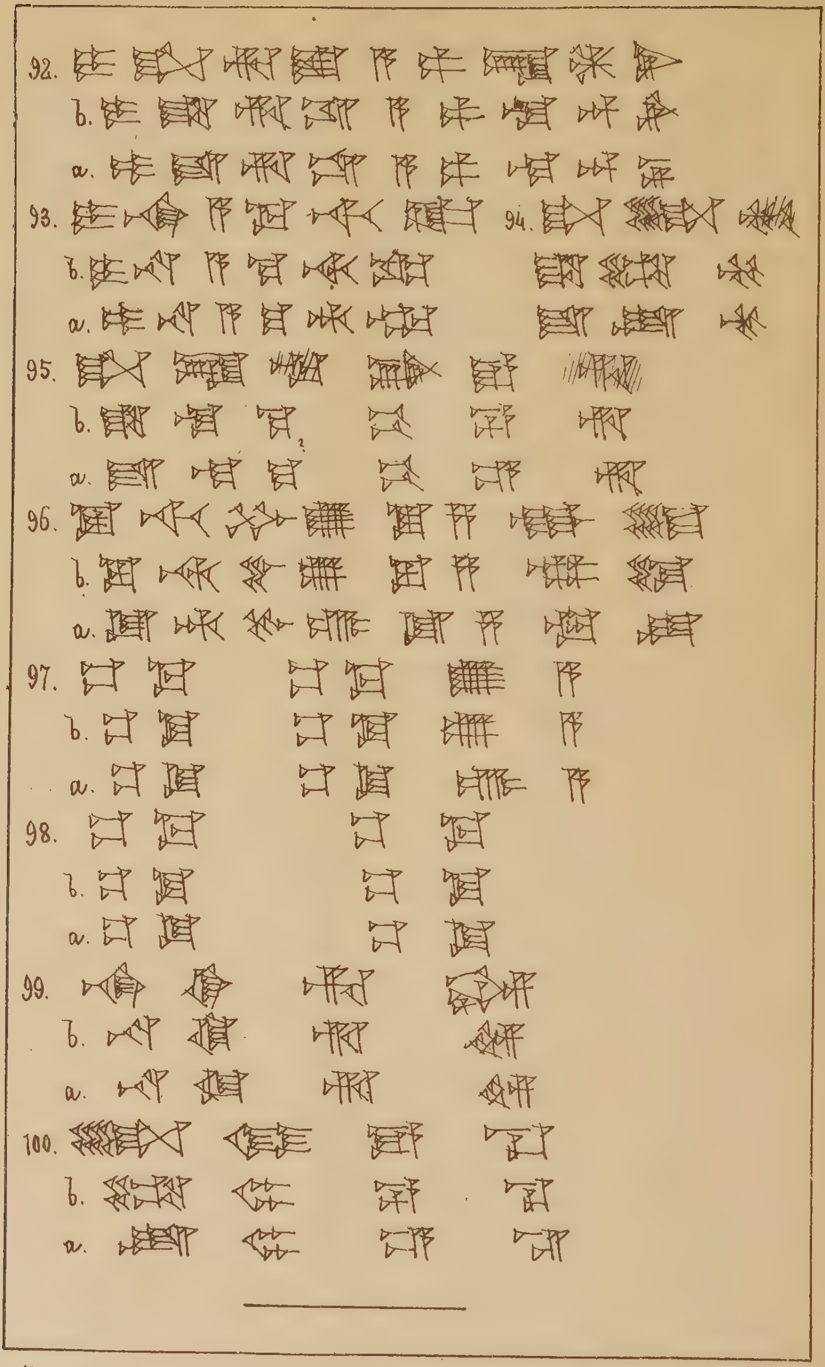
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THE SCRIBE.

By H. L. Strack, Ph. D., D. D.,

Translated from advance sheets of *Realencykl. f. Prot. Theol. u. Kirche.* 2d Edition. Vol. xiii. Leipzig, 1884, by O. O. Fletcher.

The order of the Scribes, i. e., of the doctors of the law, first appears[1] among the Jews, after the Babylonish exile. At that time the authority of the law had taken the place of the authority of the king; the law, and indeed principally the Pentateuchal law, had become the absolute norm of the common life.

Ezra, whose work it was to give the law this position, bears the title סֹפֵר. (See, especially, Ez. vii., 6—ספר מהיר בתורת משׁה; 12, 21—סָפַר דָּתָא. Cf. also Neh. viii., 1, 4, 13; xii., 36; viii., 9; xii., 26.) We may conclude, partly from the former use of the word סֹפֵר, partly from the additional expressions in the places cited (particularly מָהִיר), that this title was accorded him because of his care for the restoration and dissemination of manuscripts of the law. (Cf. likewise Neh. xiii., 13—Shelemiah, the kôhēn, and Zadoq, the sôphēr; and 1 Chron. ii., 55—מִשְׁפְּחוֹת ספרים who dwelt in Yă'bēç.)

The translation of the Old Testament word סופר is the frequent *γραμματεύς* of the New Testament. Matt. ii., 4; v., 20; ix., 3; xv., 1; xvii., 10; xxi., 15; xxiii., 2 sqq.; xxiii., 34, etc.

Two other features of the Scribe's employment, which in course of time became most prominent, gave occasion for the synonymical Greek designations *νομικός* (Matt. xxii., 35; Lk. vii., 30; x., 25; xi., 45 sq., 52; xiv., 3; Tit. iii., 13) and *νομοδιδάσκαλος* (Lk. v., 17; Acts v., 34—*πατρίων ἐξηγῆται νόμων* Josephus, *Antiq.* xvii., 6, 2).

So far as we can judge from the Pentateuch, the Mosaic law was never a *corpus juris ecclesiastici*, answering to our conceptions of system; still less was it a *corpus juris*. And yet when this law had received its unique position, old customs, which had up to this become no more than unwritten law [Gewohnheitsrecht], could be advanced to the rank of official, statutory law; but new law, properly so called, might be no longer produced.

Then it became the main purpose to search out and interpret the letter of the written law; so to interpret it that it could find application to the present, and indeed to as many of the relations of the present as possible. Even of Ezra himself we read (Ez. vii., 10): "He had prepared his heart to seek (לִדְרֹשׁ) the law of Yahveh, and to do and teach (וּלְלַמֵּד) in Israel statutes and judgments [משפט, Recht]." If we take into consideration the condition of the Torah as just mentioned, if we recall further that, from the time of Malachi, the prophetic spirit had departed from Israel, that, with the death of the generations which returned from the exile, the impulse to an independent religious life, which lay in the specific experience of divine help, was extinct, that the feeling of peculiar weakness drifted toward a slavish, literal service of God, and that the slow, but constant, change in the social and other relations made the formation of new legal axioms requisite, we cannot be surprised that many of the interpretations of the law given by the Scribes, and more particularly by those of the later time, remind us of the Lord's denunciation of those who "strain out gnats and swallow camels" (Matt. XXIII., 24). One example in lieu of many. Let us compare the proof of the resurrection of the dead which Christ rests upon Exod. III., 6 (Matt. XXII., 23 sqq.) with the way in which Deut. XXXI., 16 is applied in the Babylonian Talmud (Sanhedrin, fol. 90, col. 2): "The Sadducees asked Rabban Gamaliel how he would prove that God would raise the dead. He answered them: Out of the Torah; for there we find, ויאמר ה׳ אל־משה הִנְּךָ שוכב עִם אבותיך וְקָם. They replied: But perhaps we are to join וְקָם with הָעָם הַזֶּה וְזָנָה. And immediately after we read that the celebrated authorities Jehoshua' ben Hananya and Shim'on ben Yoḥay explained the cited verse just as Rabban Gamaliel did! The Middoth, the hermeneutical rules, contributed some method, at least in appearance, to these interpretations (see my article "Hillel," PRE.,[1] VI., p. 115, col. 1; further, J. Hamburger, *Realencyklopædie fuer Bibel u. Talmud*, Part II., pp. 206–208; still later in PRE.,[1] article "Thalmud").

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[1] From an earlier age. Cf. Jer. viii., 8—עֵט שֶׁקֶר סֹפְרִים.

In the almost infinite variety of cases arising in the daily life within the civil, criminal and ritual law, new questions were constantly calling for answer. Therefore a cessation of the work of interpretation was impossible. After Jehuda hanasi had codified, in the Mishna, the interpretations which had found recognition up to the end of the second century after Christ (the oral law), the discussions of the Amoraïm[1] were only the more zealously carried on.

To this activity of the Scribes, looking to the ascertainment of the law, an addendum forms, the purpose of which is to secure the observance of the law. In order to prevent transgression of its prohibitions, they make supplementary prohibitions, in observing which there was not left to the Israelite any possibility, much less any enticement, to become disobedient to a single statement of the written or oral law. Pirqe Aboth (Sayings of the Fathers) I., 1: The men of the Great Synagogue said......Make a hedge about the law, עֲשׂוּ סְיָג לַתּוֹרָה. In the Talmud, Mo'ed qaton, fol. 5, col. 1, and Yebamoth, fol. 21, col. 1, Lev. XVIII., 30 is explained עֲשׂוּ משמרת למשמרתי, i. e., "Add a guard to my law."

The Scribes were, therefore, not so much theologians as jurists. Consequently we are to assume that the members of the Synedria, at least the more prominent ones, were chosen, as far as possible, from their number; compare for Jerusalem, among others, the following common expressions: "The high-priests and scribes and elders" (Mk. XI., 27, *et cet.*), "the high-priests and scribes" (Matt. XX., 18, *et cet.*).

If the Jews were to remain the people of the law, the knowledge of the law once acquired must be preserved in all coming time, and care for true tradition must be had among the succeeding generations. The pedagogic activity requisite for this purpose (especially in the earlier age when there was as yet no written Mishna) was a further essential task of the Scribes. The instruction was oral; only in particular cases was a codex of the Bible consulted. The exercise was constant repetition; hence שָׁנָה (repeat) signifies freely *learn*, *study* (Pirqe Aboth, II., 4*b*; III., 7*b*) and *teach* (*ib.*, VI., 1). The formal statement of propositions and the holding of discussions thereupon occurred mostly in certain "houses of learning" (בֵּית מִדְרָשׁ, יְשִׁיבָה); in Jerusalem, halls and rooms of the outer temple court were used for this purpose (cf. Matt. XXI., 23; XXVI., 55; Mk. XIV., 49; Lk. II., 46; XX., 1; XXI., 37; John XVIII., 20). Teachers (Matt. XXVI., 55) and pupils (Lk. II., 46; Pirqe Aboth, V., 15) sat; the teacher upon a somewhat elevated place (Acts XXII., 3; cf. Pirqe Aboth, I., 4; Aboth de R. Nathan, 6).

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[1] [The Amoraim were the expositors of the Mishna, the oral law reduced to writing.]

The religious addresses on the sabbaths and at other times were, in no small part, by Scribes (cf. Hamburger as cited above, pp. 921 sqq., especially 924, 926). Many Scribes busied themselves likewise with the Haggada (cf. Hamburger, pp. 19–27; W. Bacher, *Die Agada der babylonischen Amoräer*, Strassburg i. E., 1878; the same author, *Die Agada der Tannaiten*, in the *Monatsschrift f. Geschichte u. Wissenschaft des Judenthums*, 1882 ff.) The Halacha was, however, the peculiar field of their professional labors.

Most of the Scribes belonged to the party of the Pharisees (cf. Mk. II., 16, *γραμματεῖς τῶν φ.*· Lk. V., 30, *οἱ φ. καὶ οἱ γρ. αὐτῶν*· Acts XXIII., 9, *τινὲς τῶν γρ. τοῦ μέρους τῶν φ.*), as was quite natural, from the essential character of Phariseeism; consequently they lived mostly in Judea, and especially in Jerusalem (Scribes of Galilee, e. g., Lk. V., 17). But since the high-priests were Sadducees, there must also have been Sadducæan Scribes.

The Scribes did not receive either salary or fee for their judicial or pedagogic labors. Many maintained themselves by the work of their hands (cf. Franz Delitzsch, *Juedisches Handwerkerleben zur Zeit Jesu*, 3d edition, Erlangen, 1879; S. Meyer, *Arbeit u. Handwerk im Talmud*, Berlin, 1878); many were so wealthy that they could live upon the income from their fortune; not seldom did it occur that some one entertained a Scribe, either through pity, or as a guest for a time. It was considered wrong for any one to make any profit whatever out of his acquaintance with the law: cf. Pirqe Aboth, I., 13: "He who uses the crown of the study of the law for his own profit, shall perish;" Baba Bathra, fol. 8, col. 1: "In the time of a famine, Rabbi [Jehuda ha-nasi] declared that one should desire to feed those learned in the law, but not the ignorant. Then said Jonathan ben Amram, refusing to name his share in the knowledge [of the law], Feed me as thou wouldest feed a dog, a raven." But there must have been many exceptions to this commendable principle; for Jesus says (Mk. XII., 40; Lk. XX., 47) of the Scribes, "You devour widows' houses, and in pretence make long prayers;" and (Lk. XVI., 14) the Pharisees are characterized as *φιλάργυροι*. The fact also that the Scribes lay claim to an altogether unbecoming amount of esteem, goes to prove the supposition that the disinterestedness of the Scribes was not so universal as it seems to have been, according to Jewish sources.

LITERATURE.—A. Th. Hartmann, *Die enge Verbindung des Alten Testaments mit dem Neuen*, Hamburg, 1831, p. 384 sqq.; Gfroerer, *Das Jahrhundert des Heils*, I (1838), p. 109 sqq.; Winer, *Realwörterbuch* [in this also the older literature, as: Th. Ch. Lilienthal, *De νομικοῖς juris utriusque apud Hebræos doctoribus privatis*, Halle, 1740, 4vo]; A. Hausrath, *Neutestamentlich. Zeitgeschichte*² I, Heidelberg, 1873, p. 76 sqq.; E. Shuerer, *Lehrbuch der neutest. Zeitgesch.*, Leipzig, 1874, § 25; Ferd. Weber, *System der altsynagogalen palästin. Theologie*, Leipzig, 1880, cap. VIII.—X.; also the historical works of L. Herzfeld, J. M. Jost, H. Graetz (vol. III.), and H. Ewald.

PIRKE ABOTH; or, SAYINGS OF THE FATHERS.

By Rev. B. Pick, Ph. D.

Allegheny, Pa.

Translated from the Hebrew Edition of Prof. H. L. Strack, of Berlin, Germany.

[What is included in brackets is by the translator.]

CHAPTER III.

1. Akabya,[1] the son of Mahalalel, said: Consider three things and thou wilt not be led into transgression; bear in mind whence thou hast come, and whither thou art going, and before whom thou must be ready[2] to render[3] judgment and account. Whence hast thou come? from a polluting substance; and whither art thou going? to a place of dust, vermin and worms;[4] and before whom hast thou to render judgment and account?[5] before the King of kings, the Holy One, blessed be he!

2*a*. Rabbi Chanina,[6] suffragan[7] of the priests, said: Pray for the peace of the government;[8] for, were it not for the fear of it, man would devour his fellow man alive.

2*b*. Rabbi Chanina,[9] the son of Teradyon, said: Two persons sitting together and are holding no conversation about the law, such is an assembly of scorners; for it is said,[10] "Nor sitteth in the seat of the scornful;" but when two persons are sitting together, and are holding converse about the law, the divine presence[11] rests in their midst; for it is said,[12] "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." This refers to two; but suppose only one is sitting engaged in the study of the law, will the Holy One (blessed be he!) appoint him a reward? (certainly), for it is said, "He sitteth alone and keepeth silence, because he hath borne it upon him."[13]

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[1] He belongs to the oldest authorities whose names are given, probably contemporaneous with Gamaliel I.

[2] עָתִיד Bibl. *ready*; in later Hebrew, to denote what shall certainly come to pass in the future.

[3] לִתֵּן, also iv., 10-22; v., 1. The verbs פ״נ and פ״י form, in the Mishna, the infinitive with ל, without ת, as לִטַּע, לִשָּׂא, לִקַּח.

[4] [*Vermin and worms*, a ἓν διὰ δυοῖν, worms of all kinds.]

[5] [Cf. Matt. xii., 36; xviii., 23; Heb. ix., 27.]

[6] Another reading is Hananya.

[7] In the Bible only the plural סגנים, "suffragans of the priests." He must have lived before the destruction of the temple. From the fact that Chanina is always mentioned with that title, we may infer, with certainty, that he was the last incumbent of that office.

[8] 1 Tim. ii., 1, 2; Jer. xxix., 7.

[9] Another reading is Hananya. His daughter was the famous Berurya, wife of Rabbi Meir. [The Talmud contains many stories concerning her. Her end was tragic. She had ridiculed the saying of the Rabbis, that women were light minded. "By thy life," said her husband, "thou wilt one day admit the truth of their assertion." By his order, one of his disciples laid a snare for her, into which she fell at last; and the consequence was, that she strangled herself.]

[10] It is to be observed that the Talmud, in quoting Scripture, mostly cites only a few words, and not the whole verse (section), and leaves it to the hearer (reader) to supplement the words necessary for the argument. Thus, here, the first two verses of the First Psalm are used as an argument.

[11] שְׁכִינָה, cf. Weber, *Altsynagog. Theologie*, p. 179 sq.

[12] Mal. iii., 16.

[13] Lam. iii., 28.

3. Rabbi Simon[1] said: Three who have eaten at the same table and have not discoursed on the words of the law thereat, are to be considered as if they had eaten of the sacrifices to the dead;[2] for it is said,[3] "All tables are full of vomit and filthiness, so that there is no place clean." But three who have eaten at the same table and have discoursed on the words of the law thereat, are to be considered as if they had eaten of the table of the Lord; for it is said,[4] "And he said unto me, this is the table that is before the Lord."

4. Rabbi Chanina,[5] the son of Hachinai, said: He who is wakeful in the night, and walketh on the highway by himself, and giveth his heart to vanity, such an one is guilty against his soul.

5. Rabbi Nehunjah,[6] the son of Ha-kanah, said: Everyone who takes upon himself the yoke of the law, the yoke of the powers that be is removed from him, as well as the yoke of conventional manners. But he who casts off from himself the yoke of the law, then the yoke of the powers that be, as well as that of conventional manners, is laid upon him.

6. Rabbi Halaphta,[7] the son of Dosa, of Cephar Hananyah,[8] said: Ten who sit and are engaged in discoursing on the law, the divine presence rests in their midst; for it is said,[9] "God standeth in the congregation of the mighty." Suppose only five are assembled, (is it the same as with ten? Yes); for it is said,[10] "He hath founded his troop in the earth." And suppose only three (are assembled, it is the same); for it is said,[11] "He judgeth among the gods." Is it so with two? (Yes), for it is said,[12] "They that feared the Lord spake often one to another, and the Lord hearkened and heard." And is this the case with one? (Yes), for it is said,[13] "In all places where I record my name, I will come unto thee and bless thee."

7a. Rabbi Eleazar, of Bartotha,[14] said: Give to him[15] of his own; for thou and what thou hast are his, and thus it is said[16] by David,[17] "For all things are from thee, and of thine own have we given thee."

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[1] Simon ben Yochai (cf. also iv., 13b; vi., 7), famous pupil of R. Aqiba. For a long time he was regarded as the author of the Sohar, which was, however, composed in the second half of the thirteenth century, by Moses ben Shemtobde Leon. [Cf. Pick arts. *Simon ben Yochai*, in McClintock & Strong's Cyclop., ix., p. 757; also the art. *Moses de Leon*, ibid., vi., p. 689.]

[2] See Ps. cvi., 28. [Cf. Num. xxv., 2.]

[3] Isa. xxviii., 8. The word "place," מקום, means here "God."

[4] Ezek. xli., 22.

[5] A pupil of Rabbi Aqiba.

[6] Teacher of Ismael, a cotemporary with Aqiba. [Cf. Pick, art. *Nechunjah ben Ha-Kanah*, in McClintock and Strong's Cyclop. s. v.]

[7] A cotemporary with Hanina ben Teradyon. § *2b*.

[8] A place in Galilee. Cf. Ad. Neubauer, *La geographie du Talmud*, Paris, 1868, p. 178, 22b.

[9] Ps. lxxxii., 1. That ten are necessary to form a congregation (עֵדָה) is inferred from Num. xiv., 27 [where the ten spies are called עדה]. Cf. also *Megilla*, fol. 23, col. 2.

[10] Amos vi., 9.

[11] Ps. lxxxii., 1, אלהים are judges. Three belong at least to a court.

[12] Mal. iii., 16.

[13] Exod. xx., 24.

[14] According to I. Schwarz, *Das heilige Land* (Frankfort a. M. 1852), p. 161, in Upper Galilee.

[15] i. e., God.

[16] Supply "in the scripture." On the mode of Talmudic quotation cf. W. Surenhusius *Βίβλος καταλλαγής*. Amst., 1713. [Also Pick, art. *Quotations of the Old Testament in the Talmud*, McClintock and Strong's Cyclop. s. v.] The passage referred to here is from 1 Chron. xxix., 14.

[17] In a similar way Jonah iii., 10 is quoted in *Thaaniyoth*, II., 1, by נאמר באנשי נינוה ["concerning the men of Nineveh it is said"]. Cf. Rom. xi., 2, *ἐν ʽΠλείᾳ τί λέγει ἡ γραφή;*

7*b*. Rabbi Jacob[1] said: He who is walking on the way musing (on the law), and pauses in his musing, and says, How beautiful is this tree! how beautiful is this farm!—is, according to the Scripture, worthy of death.

8. Rabbi Dosetai,[2] the son of Janai,[3] said, in the name of Rabbi Meïr:[4] He who forgets a single subject of his studies is considered by Scripture as having incurred guilt against his soul; for it is said,[5] "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen." Possibly his study may have overmatched his strength, (what then?); but it is said,[5] "And lest they depart from thy heart all the days of thy life." Hence he is not worthy of death, except he deliberately lets it depart from his heart.

9. Rabbi Haninah,[6] the son of Dosa,[7] said: Whosoever's fear of sin takes precedence of his wisdom, his wisdom abides; but whosoever's wisdom takes precedence of his fear of sin, his wisdom does not abide. He also said: Whosoever's works exceed his wisdom, his wisdom abides; but whosoever's wisdom exceeds his works, his wisdom will not abide.

10*a*. He also said: With whomsoever the spirit of mankind is pleased, the Spirit of God is also pleased; but with whomsover the spirit of mankind is not pleased, the Spirit of God is also not pleased.

10*b*. Rabbi Dosa,[8] the son of Harchinas, said: Sleep in the morning,[9] wine at noon,[10] and puerile conversation and spending time at places where the ignorant sit, draw a man out of the world.

11. Rabbi Eleazar[11] Hammudai[12] said: He who profanes holy things, and observes not the holy days,[13] and offends his neighbor in public, and sets at naught the covenant of our father Abraham,[14] and gives explanations not in conformity with tradition, though he has in his favor a knowledge of the law and[15] good works, he has no share in the world to come.[16]

12. Rabbi Ishmael[17] said: Be humble before thy superior, gentle towards youth, and receive all men with joy.

13. Rabbi Aqiba said: Jest and frivolity train men for immorality. Tradition

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[1] Generally regarded as father of Rabbi Eliezer, the son of Jacob. Another reading is Simeon.

[2] Dositheus.

[3] Abbreviated from Jonathan.

[4] Rabbi Meïr was a famous disciple of R. Aqiba. [Cf. Pick, art. *Meïr*, in McClintock & Strong.]

[5] Deut. iv., 9.

[6] Legend ascribes to him the power of miracles. Cf. *Berakhoth*, fol. 33, col. 1; *Thaanith*, fol. 24, col. 2. He lived at the time of Jochanan, the son of Saccai.

[7] Abbreviated from Dositheus.

[8] Cotemporary of Jochanan, the son of Saccai.

[9] When the Shema is to be recited.

[10] Not the use of wine itself is forbidden; but the fact that one sits at the wine, instead of working while it is day.

[11] He lived at the time of the Adrianic war.

[12] Of Modiim, a place situated two hours east of Lydda, often mentioned in the first book of the Maccabees.

[13] מועדות already occurs in 2 Chron. viii., 13.

[14] Jerus. *Pea*, i., 1, זה שהוא מושך לו ערלה. 1 Macc. i., 15, *καὶ ἐποίησαν ἑαυτοῖς ἀκροβυστίας καὶ ἀπέστησαν ἀπὸ διαθήκης ἁγίας*. [Reference is to those who, belonging to the Grecian party, were ashamed of circumcision.]

[15] The words תורה ו, "a knowledge of the Law and," are not in the Cambridge codex.

[16] Cf. Mishna, *Sanhedrin*, ch. x, where those are enumerated who have no share in the world to come.

[17] Ishmael, a cotemporary of R. Aqiba and R. Tarphon.

is a fence for the law; giving tithes forms a fence for riches;[1] vows form a fence for abstinence; the fence for wisdom is silence.

14. He also said: Man is beloved, because he was created in the image (of God); a greater love was made known unto him, because he was created in the image;[2] for it is said,[3] "That in the image of God made he man." Israel are beloved, because they are called children; the love was enhanced by it being made known to them that they were called the children of God; for it is said,[4] "Ye are the children of the Lord your God." Israel are beloved, for to them was given a precious instrument;[5] the love was enhanced by it being made known to them that a precious instrument was given to them, by which the world was created; for it is said,[6] "For I give you good doctrine, forsake not my law."

15. Everything is foreseen,[7] and free will is accorded, and the world is judged beneficently, and all according to the majority of works.

16. He used to say, Everything is given on pledge,[8] and a net is spread over every living creature.[9] The mart is open, and the merchant credits, and the ledger is open, and the hand writes down, and whoever desires to borrow, let him come and borrow, but the stewards[10] make constantly[11] their daily rounds, and make man refund, whether he consents to or does not consent, and they have that on which they may support (their claim), and the verdict is a veracious verdict, and everything is prepared for the banquet.[12]

17. Rabbi Eleazar,[13] the son of Azariah, said: Where there is no learning, there can be no proper behavior; where there is no behavior, there can be no learning; where there is no wisdom, there is no reverence; where there is no reverence, there is no wisdom. Where there is no prudence, there is no discretion; where there is no discretion, there is no prudence. Where there is no meal, there is no learning; where there is no learning, there is no meal. He used to say: To what is every one to be compared whose wisdom is in advance of his actions? To a tree whose branches are many, but whose roots are few,[14] and the wind comes and uproots it and overturns it;[15] for it is said,[16] "And he shall be like the destitute one in a desert plain, and shall not see when good cometh; and he shall sit amongst the things parched up in the wilderness, a salt land and not inhabited." But to what may he be compared whose actions are in advance of his wisdom? To a tree whose branches are few, but its roots many; and though all the winds in the world come and blow at it, they cannot make it stir from its place; for it is

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[1] Cf. *Sabbath*, fol. 119, col. 2, towards the midst: עַשֵּׂר בִּשְׁבִיל שֶׁתִּתְעַשֵּׁר [i. e., give tithes that thou mayest become rich.]

[2] The words "a greater love........image" are wanting in ancient MSS. and editions, and are probably spurious.

[3] Gen. ix., 6.

[4] Deut. xiv., 1.

[5] Here is meant "the Law."

[6] Prov. iv., 2.

[7] צפה used of the eyes of God, Prov. xv., 3. [Cf. Matt. x., 30; Heb. iv., 13.]

[8] [Cf. Matt. xii., 36.]

[9] [Cf. Heb. ix., 27.]

[10] [*πράκτωρ*, Lk. xii., 58; *ὑπηρέτης*, Matt. v., 25.]

[11] תְּדִיר constantly like the biblical תָּמִיד. Cf. Dan. vi., 17, 21, בִּתְדִירָא.

[12] Cf. Rev. xix., 9, *μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι.*

[13] President of the Sanhedrim at Jabneh, after the deposition of Gamaliel II.

[14] [Cf. Matt. vii., 26.]

[15] [Cf. Matt. vii., 27.]

[16] Jer. xvii., 6.

said,[1] "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

18. Rabbi Eleazar Hisma said: Nesting[2] and the observance of the menses[3] are important constitutions; astronomy and geometry are ornaments of wisdom.

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[1] Jer. xvii., 8.

[2] קנין "nesting," a Talmudic treatise in the 5. order of the Mishna, treats of birds for sacrifices in accordance with Lev. v., 1–10.

[3] נִדָּה, a treatise of the 6. order of the Mishna. [It treats the subject of the menstruating woman, and occupies 145 pages of the Babylonian Talmud.]

WÂTEH-BEN-HAZAEL,

Prince of the Kedarenes about 650 B. C.

BY PROFESSOR PAUL HAUPT, PH. D.

In the account of his expedition against the country of Arabia, king Sardanapalus[1] relates the severe punishment which he inflicted on Wâteh, the son of Hazael, the sheikh of the Kedarenes.[2] After his cousin and namesake, Wâteh, the son of Birdadda, had fled before the victorious Assyrian army unto the Nabatheans, Wâteh-ben-Hazael had come to Nineveh ana kullum tanitti ili Ašûr. Thereupon, the account goes on to say, Sardanapalus placed him in a cage, and bound him with the asi of dogs. Thus, like a watch dog, Wâteh had to keep watch at the great gate of the rising sun[3], that is, at the east side of the wall of Nineveh, which bears the name Nerib-masnaqti-adnâti.

The cuneiform text of the annals which give us the account of this humiliation of Wâteh, is contained in Vol. III. of Sir Henry Rawlinson's *Cuneiform Inscriptions of Western Asia*, London, 1870, pl. 24, ll. 7–20; in George Smith's *History of Assurbanipal*, London, 1871, p. 260, ll. 7–18; and finally in Vol. V. of Rawlinson's work, pl. 7, ll. 123/4, and pl. 8, ll. 1–14. The last named text is taken from the new decagon cylinder[4] Rm. 1, which was found by Hormuzd Rassam in the northern palace at Kouyunjik. In transcription, this text reads as follows:

COL. VII. } 123. DIŠ[5]-U-a-a-te-' ma-ru-uš-tu im-ḫur-šu-u-ma
e-diš-ši-šu, in-na-bit a-na KUR Na-ba-a-a-ti
COL. VIII. } 1. DIŠ-U-a-a-te-' TUR-DIŠ-Ḫa-za-DINGIR
TUR-ŠEŠ-AD ša DIŠ-U-a-a-te-' TUR-DIŠ-Bir-DINGIR-IM
ša ra-man-šu iš-ku-nu

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[1] Sardanapalus (Greek Σαρδανάπαλλος) reigned at Nineveh from B. C. 668–626. The Assyrian form of the name is Ašûr-bânî-abla or Ašûr-bân-abla, i. e., "the God Assur (is) the begetter of the son." In Ezra iv., 10, the name appears in the corrupt form אָסְנַפַּר (with Aleph qamezatum et metheghatum) Asnappar (not Osnappar). אסנפר stands for אס[רב]נפר = אסר־בנ־פל. See Bosanquet, in Smith's *Assurbanipal*, p. 337; Schrader KAT. 376; Delitzsch in *Libri Danielis, Ezræ et Nehemiæ*, ed. Baer, Lipsiæ, 1882, pp. vii–ix. Sardanapalus was (cf. V R. 1, 8; 62, 4) the son of Esarhaddon (681—668), the grandson (V R. 1, 25; 4, 126; 62, 7) of Sennacherib (705—681), the great-grandson of Sargon II. (722—705). Esarhaddon (Hebr. אֵסַרְחַדּוֹן, 2 Kgs. xix., 37; Isa. xxxvii., 38; Ezra iv., 2) is = Assyr. Ašûraḫaddina, Ašûr-aḫa-iddina, i. e., "the God Assur gave a brother;" Sennacherib (Greek Σεναχήριβος, Herod. ii., 141 Σαναχάριβος, Hebr. סַנְחֵרִיב) = Assyr. Sinaḫeriba, Sin-aḫe-erib (or erba) i. e., "the Moon-god Sin increased the brothers;" Sargon (Hebr. סַרְגוֹן, Isa. xx., 1) = Assyr. Šarru-kenu "the legitimate king," in Akkadian Šar-gena.

[2] Hebr. בְּנֵי־קֵדָר, Isa. xxi., 17; Pliny, V., 12: *Cedrei;* Greek Κεδραῖοι or Κεδαρηνοί.

[3] Cf. *abulli Shamash*, Lyon, *Sargonstexte*, pp. 38, 67 and 44, 84.

[4] Cf. American Oriental Society: Proceedings at New York, October, 1882, p. ix, No. 5.

[5] The words printed in capitals are Akkadian ideographs. Dish means in Akkadian "man," kur "country" and "mountain," tur "child," dingir "god," shesh "brother," ad "father," im "wind," lugal "king," shar "totality," mesh "multitude," gal "great," sha "and," en "lord," gish "wood," urku "dog," ka "gate," murub "waist" or "zone," uru "city," ki "place." Cf. my *Akkadische und Sumerische Keilschrifttexte*, Leipzig, 1881/2, p. 164, § 8, and my *Akkadian Glossary*, ib., pp. 148—156.

a-na LUGAL-u-ti KUR A-ri-bi
5. DINGIR-ŠAR LUGAL DINGIR-MEŠ KUR-u GAL-u
ṭe-en-šu u-ša-an-ni-ma
il-li-ka a-di maḫ-ri-ia
a-na kul-lum ta-nit-ti DINGIR-ŠAR
ŠA DINGIR-MEŠ GAL-MEŠ EN-MEŠ-ia
10. an-nu kab-tu e-mid-su-ma
GIŠ ši-ga-ru aš-kun-šu-ma
it-ti A-SI-UR-KU ar-ku-us-šu-ma
u-ša-an-ṣir-šu KA-GAL MURUB URU-NINÂ-KI
ni-rib mas-naq-ti ad-na-a-ti.

In Assyrian this is to be read:—

COL. VII. 123. U'âte'a maruštu imḫuršû-ma
edišši̇šu innabit ana mât Naba'âti.
COL. VIII. 1. U'âte'a mâr Ḫazâ'ili,
mâr aḫi abi ša U`âte'a mâr Bir-Dadda,
ša râmânšu iškunu
ana šarrûti mât Aribi,
5. il Ašûr, šar ilâni, šadû rabû,
ṭenšu ušannî-ma
illika adî maḫrî'a
ana kullum tanitti il Ašûr
u ilâni rabûti belê'a.
10. annu kabtu emidsû-ma
šigâru aškunšû-ma
itti ASI kalbi arkuššû-ma
ušanṣiršu abulli qabal al Ninu'a
Nerib-masnaqti-adnâti.

George Smith, in his *History of Assurbanipal*, p. 260, translates as follows: "Vaiteh, misfortune happened to him, and alone he fled to Nabatea. Vaiteh, son of Hazail, brother[1] of the father of Vaiteh son of Birvul,[2] who himself appointed[2] to the kingdom of Arabia; Assur, king of the Gods,[3] the strong and mighty,[3] a decree repeated, and he came to my presence. To satisfy the law of Assur and the great Gods my lords, a heavy judgment took him, and in chains I placed him, and with ASI and dogs I bound him, and caused him to be kept in the great gate in the midst of Nineveh Nirib-barnagti-adnati."

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[1] *was* brother.
[2–2] Bir-daddi, whom the people of his country appointed.
[3–3] The strong mountain.

This translation is repeated in George Smith's *Assyrian Discoveries*, seventh edition, London, 1883, p. 136; ll. 7–18. The unessential corrections which are made there I have indicated in the foot-notes.

M. Joachim Ménant, in his *Annales des rois d' Assyrie*, Paris, 1874, p. 271, renders this passage: "Shamaïti, atteint par les revers, s'enfuit vers le pays de Nabaïti (les Nabathéens). Shamaïti, fils de Haza-ilu, frère du père de Samaïti, fils de Bir-bin, s'étant mis de lui-même à la tête du royaume d'Aribi, Assur le puissant, le terrible, le roi des Dieux, lui donna un ordre et il vint en ma présence. Pour satisfaire aux décrets d'Assur et des Grand-Dieux, mes Seigneurs, il subit un jugement sévère. Je l'ai chargé de chaînes, je l'ai lié avec des ASI et des chiens et je l'ai fait conduire devant les grands portiques de Ninua."—

From these translations, it is not clear why Sardanapalus should have inflicted such a cruel punishment upon Wâteh. For, apparently, the Arabian sheikh was guilty only of having come to Nineveh. At other times, Sardanapalus, like his royal ancestors, showed mercy even to obstinate rebels, when they voluntarily presented themselves at the Assyrian capital.

The king says that he imposed upon Wâteh a heavy annu. Annu is punishment for *sin*. It corresponds to the Hebrew אָוֶן[1] (Num. XXIII., 21; Job XXXVI., 21; Isa. I., 13), and means primarily "worthlessness, iniquity, sinfulness," then also the punishment for this; even as in Hebrew עָוֹן (from עָוָה) Isa. V., 18; עָוְלָה Hos. X., 13; and חַטָּאת Zech. XIV., 19 and Prov. XXI., 4 also mean "punishment for sin."

What sin had Wâteh committed? The mention thereof must be contained in the words kullum tanitti il Ašûr. Wâteh came to Nineveh, to kullum the majesty of Assur. It is clear that kullum in this connection cannot mean "satisfy," but "insult, slight." Kullum is the construct state of the Infinitive Pă''ēl of כלם.[2] Cf. Hebr. נִכְלָמִים 2 Sam. X., 5 and 1 Chron. XIX., 5 (LXX. *ἠτιμωμένοι*).

But what induced Wâteh to go to Nineveh and insult the national deity of Assyria in the presence of the Assyrian king? The royal annals say, il Ašûr ṭ'enšu ušannî. This does not mean, "Assur a decree he repeated" (?!) or "Assur lui donna un ordre," but "The god Assur had smitten him with insanity." It is true that ušannî may mean "he repeated," corresponding to the Hebr.

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[1] Assyrian annu, of course, does not come from a stem און, mediæ ו, but from a stem mediæ geminatæ, אנן. Instead of annu we also find (with resolution of the doubling by the insertion of a ר) arnu, construct state aran (e. g. Sennach. Sm. 60, 6). Cf. Hebr. אַרְנֶבֶת *hare*, Lev. xi., 6; Deut. xiv., 7 (Arabic arnab) = annabtu, feminine to Assyr. annabu, an intensive form of the stem אנב *to spring* (Delitzsch, *Hebrew and Assyrian*, London, 1883, p. 65); Aramæan כֻּרְסְיָא *throne* (Arabic kursiyy) for כֻּסְּיָא, Hebr. כִּסֵּא, Assyr. kussû (= Akkadian guza); דַּרְמֶשֶׂק in the book of Chronicles for דַּמֶּשֶׂק, Assyrian Dimashqu or Dimmashqu (genitive, *i* or *a*), Arabic Dimashqu and Dimishqu. The construct state of arnu = annu, aran, is *Analogiebildung*. Cf. my remarks in Schrader's *KAT*. pp. 498 and 532 / 3.

[2] On another stem כלם see Lyon, *Sargonstexte*, p. 73, and Delitzsch, *Hebrew and Assyrian*, p. 51.

שָׁנָה, e. g., II R. 39, 9 f, šunnî-šû-ma *repeat it, say it a second time*, Akkadian ša-munni-gu-tab;[1] or *he reported*, corresponding to the Aramæan תַּנִּי, e. g. allâku ḫanṭu illiká-ma ušannâ âti (cf. Hebr. אֹתִי) *a courier came and reported to me;* ušannî, however, like the Hebrew שָׁנָה, means also "to change, to alter." In *ASKT.* 51, 58/9, therefore, ušannî appears as the synonym of unâkir, from the stem נכר. According to the notations which I have introduced in my *Sumerische Familiengesetze*, Leipzig, 1879, p. 20, n. 3, šunnû *to repeat, to report*, has a שׁ1 (= Arabic ش), while šunnû *to change, to alter*, has a שׁ3 (= Syriac ܫ). With š$_1$unnû is connected šinâ *two*, šânû (= šâniyu) *second* (feminine šânîtu); with š$_3$unnû *to change*, šattu (construct šanat, plural šanâti) *year* (Aram. שַׁתָּא, constr. שְׁנַת).

Ṭenšu[2] stands for ṭemšu; מ before ד, ט, ת, ס and שׁ was pronounced like נ in Assyrian. Hence we find ṣindu *team, span*, for ṣimdu (צמד);[3] mundaḫṣe *warriors*, for mumdaḫṣe, plural of mundaḫṣu = mundaḫiṣu = mumdaḫiṣu, Participle to amdáḫiṣ = amtáḫiṣ[4] *I fought*, from מחץ, Aramaic מחא;[5] innindu *he was placed*, for innimdu, yan‘amidu, Hebr. יֵעָמֵד; mandûdu *length*, for mamdûdu, from madâdu *to be extended;*[6] nindágara *let us listen to each other*, V R. 1, 125, for nimdágara; undînâ, *Nimrod Epic*, 45, 85, for umdînâ, yumtanni’a; perhaps also sându *shoham stone*, for sâmdu, sâmtu, sahmatu (Hebrew שֹׁהַם);[7] uduntu *blood*, for udumtu (אדם), burrûntu *dark-colored* (feminine of burrûmu); ḫanṭu *swift*, for ḫamṭu, from חמט, ḫamâṭu (Imperfect *u*, see Haupt's *Nimrod Epic*, 78, arkišunu ardud aḫmuṭ urriḫ, cf. urriḫa kakkešu, V R. 4, 8, a denominal Pă‘‘ēl from urḫu *road, march*) *to flare, to tremble, to hasten;* ušanṭil *I extended*, Imperfect to šumṭulu (*ASKT.* 175) *to extend*, Shaphel of

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[1] Var. tagh. See *Proceedings of the Society of Biblical Archæology* of June 6, 1882, p. 112, and my *Akkadische Sprache*, Berlin, 1883, p. xxxiii.

[2] Cf. ṭenšunu, Assurbanipal Sm. 249, j; iṣbat ṭenšu, Haupt, *Nimrod Epic*, 60, 12.

[3] Cf. Arabic عندى = Hebrew עמדי; HEBRAICA, p. 175, n. 1.

[4] Cf. amdáḫar *I received*, for amtáḫar, Ifte‘al of מחר; umdallû *they filled*, for yumtalli’û; umdaššer (Assurb. Sm. 198 undiššer) *I was deserted* for umtaššer, umtaššir (*e* on account of the following ר), reflexive-passive stem of the Pa‘‘el muššuru (see my BAL. 91, 2); tâmdu *sea* = tâmtu, tâmatu, tahmatu, a by-form of ti’âmdu = ti’âmtu, tihâmatu, feminine to the Hebrew תְּהוֹם. Ti’âmdu may be the same word as the Arabic تهامة Tihâme, the name of the sandy stretch of coast along the Red Sea. Cf. the Assyrian name mât Tâmdim or mât Marratim (Hebr. מרתים, Jer. l., 21) for the southernmost part of Lower Babylonia (Delitzsch, *Paradies*, p. 182), and the Greek Πόντος, Latin *Pontus*, for the district in the north-east of Asia Minor, on the coast of the Pontus Euxinus.—For the *e* in umdaššer instead of umdaššir, cf. umaššera, V R. 1, 45 and 112; uštešera V R. 1, 68; 2, 127; 3, 28; 4, 113; 5, 65; Haupt, *Nimrod Epic*, 10, 46; ugammeru, *Tig.*, vi., 57; namerišu, *Tig.*, vii., 100; unammera *I made brilliant*, Esarhaddon (Budge), 74, 48; za’erî’a, *Tig.*, viii., 32; za’erût, *Tig.*, viii., 41, etc., etc.

[5] See my "Beitraege zur assyrischen Lautlehre" in the Goettingen *Nachrichten* of March 3, 1883, p. 97. I cite this essay as *BAL.*

[6] מדד *to measure* (Imperfect imdud, ASKT. 65, 27) is a denominal verb, and means properly "to determine the extension, the length, of a thing."

[7] See Delitzsch, *Paradies*, p. 131, 27.

מטל; šanšu *sun*, for šamšu;[1] tanšîlu *likeness*, for tamšîlu, Infinitive Pă‘‘ēl of משׁל; ḫanšâ *fifty*, for ḫamšâ (Ethiopic ḫamsâ) and ḫanšu *fifth*, for ḫâm(i)šu, kansaku for kamsaku[2] *I bow* from kamâsu, (Impf. ikmis), etc.

Ṭemu is the form qatl of the stem טעם, and stands for ṭa‘mu, like belu *lord* (fem. beltu, construct belit, plural beleti = belâti) for ba‘lu, Hebr. בַּעַל; remu *mercy*, for raḥmu, Hebr. רַחֲמִים; šeru *morning*, for šaḥru, Hebr. שַׁחַר; ṣeru *wilderness*, *field*, for ṣaḥru, Arabic صحراء ṣaḥrâ', plural صحارى Sahara; rešu *head*, for ra'šu, Hebr. ראשׁ, Aram. רֵאשָׁא; ṣenu *flock*, for ṣa'nu, Hebr. צאן. Cf. my *Familiengesetze*, p. 66, and my *BAL*. p. 94, n. 2.

Ordinarily the Assyrian ṭemu means "report, message, order," e. g. ṭemu utîrûni *they brought the message*, cf. Hebrew טַעַם, Jonah III., 7.[3] In the combination ṭemu ušannî, however, ṭemu, like the Hebr. טַעַם, means "understanding, intellect."[4] Ṭenšu ušannî[5] accordingly means "he altered his intellect," or "alienated his reason," "deprived him of reason." The expression answers exactly to the Hebr. וַיְשַׁנּוֹ אֶת־טַעְמוֹ, 1 Sam. XXI., 14; cf. לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ[6] in the superscription of Ps. XXXIV. So also in Syriac we have the expression שַׁנִּי טַעְמֵהּ *mutavit saporem suum*, for "he pretended to be insane," and the Participle Qal שָׁנְיָא means *insipidus*, *delirus*, *insanus*, whence שָׁנְיוּתָא *amentia*, *insania*.

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[1] Cf. Hebrew נשׁה *to forget* = Assyrian mašû, Imperfect imšî *he forgot;* דֶּשֶׁן *fat* = Arabic dasim, etc. The נ in these stems is due to a partial assimilation of the מ to the dental sibilant.

[2] See my remarks in Dr. Flemming's *Nebukadnezar*, p. 38, 62.

[3] Cf. also IV R. 67, 58a (*SFG*. 64, 7) and *ib*. 54, 8–12a = Smith *Assurbanipal*, 297: ana elî ša šarru belî'a ṭe-e-me iškunannî umma: ṭem ša Arabi mala tašimmû šuprâ alakti-šî (in Hebrew transcription אן עלי שׁשׁר בעלי טעמא ישׁכנני אם טעם שׁערב מל תשׁמע שׁפרה הלכת שׁיא) *on account of the fact that the king my lord gave orders to me, saying: "News of the Arabians, which thou hearest, send here* (properly *this way*)." Compare moreover Assurb. Sm. 38, 13: urruḫiš ṭemu aškunšunûti; ib. 124: išákanka ṭemu; 134 uqâ'û pân šikin ṭemî'a; 154 idágalû pân šakân ṭemî'a; 172 iškunšunûti ṭemu; 180 ušannušu šikin ṭemî'a; 198 and 248 ṭe-e-mu ša Elamti; Haupt's *Nimrod Epic* 1, 6 ub-la ṭe-e-ma.

[4] Cf. ša lâ îšû ṭemu u milki, Sennacherib Sm. 116, 23; lâ râš ṭemi u milki, ib. 111, 3; ṭemi u milki Assurb. Sm. 9, 2 (V R. 17, 4 and 5 c), etc., etc.

[5] Cf. also ṭenšu tušannû III R. 35, No. 6. l. 60 = Smith, *Assurbanipal*. 292 x.; ušannî ṭenša Delitzsch, *Assyrische Lesestuecke*, Leipzig, 1878, p. 83, 5; III R. 38, 12 and 13:—Kudurnanḫundi Elamû ša nîš ilâni rabûti lâ [iṣṣuru] ša ina ša-ni-e ṭe-e-me ana emûq râmânišu [ittaklu] *Kudurnanhundi, the Elamite, who did not* [*keep*] *the oath of the great gods, who, in the distortion of his mind,* [*trusted*] *in his own power.* Assurbanipal Sm. 135: nikis qaqqadi Te'umman belišunu qirib ali Ninua emurû-ma ša-ni-e ṭe-e-mi iṣbatsunûti. Umbadarâ ibquma ziqnâšu (cf. ibáqam ziknâšu ib. 142 and qaqqaru ušešir ina ziqnišu ib. 161 and V R. 4, 29; for the form ziqnâšu with long â before the suffix cf. arnâšu V R. 3, 17, and ḫîṭâšu Deluge IV, 15) Nabû-damiq ina paṭri parzilli šibbišu isḫula karassu *When they saw the cutting off of the head of Te'umman, their lord, in the city of Nineveh, fury overcame them: Umbadara tore his beard, Nebodamiq with the iron sword of his girdle pierced through his own body.* Cf. also Sennacherib Sm. 119, 23: ušannû milik ṭemišu.

[6] מּ with Dagesh orthophonicum; cf. Stade, *Hebr. Grammatik*, § 40.

Accordingly I translate the whole passage as follows: When misfortune overtook Wâteh (the son of Birdadda) he fled alone to the land of the Nabatheans. Wâteh, the son of Hazael, however—the cousin of Wâteh-mâr-Birdadda, who had made himself king of Arabia—the god Assur, the king of the gods, the great mountain, alienated his reason, so that he came into my presence to slight the majesty of the god Assur and the great gods, my lords. A heavy penalty I imposed upon him, placing him in a cage and binding him fast together with young (?) dogs. Thus I made him watch at the great gate of the wall of Ninua (which bears the name) Nerib-masnaqti-adnâti.

I add a few words for the explanation of the text.

Col. VII., l. 123.—The name Wâteh is written in Assyrian U-a-a-te-'. It is evidently the nomen agentis of an Arabic verb primæ و and tertiæ gutturalis (ا, ه, ح, ع, or غ) perhaps = واتغ or واتح. The *e* in Uâte'u represents the pronunciation of the *i* before a guttural. Instead of U-a-a-te-'u we find in other passages I-a-u-ta-'u, e. g. III R. 34, 23 and 28a, 34 and 37b (Assurbanipal Sm., 283, 87; 287, 22 and 27). Iauta'u seems to correspond to an Arabic form يَوْتَعُ,[1] a name like יָאִיר, יִבְשָׂם, יִדְבָּשׁ, יִדְלָף, יַעֲקֹב, יָקְטָן, יִצְחָק,[2] (afterwards מֵאִיר.[3] i. e. the frequent name of German Jews, *Meyer*), also יְהוּה. Cf. also the name of the Arabian tribe I-sa-am-me[4]-'u (this was read Ishâme'u, with שׂ, at the time of Sardanapalus, see my *BAL.*) V R. 8, l. 110, i. e. يَسَمعُ,[5] with an accented *a*-vowel after the first stem-consonant, a formation like the Assyrian išábir *he breaks*, inádin *he gives*, irábiṣ *he couches*, etc. (*BAL.* 98), or the Ethiopic isámĕʿ, isábĕr, etc. Accordingly this oldest Semitic verbal form[6] of which I have treated in my article in vol. x. of the *Journal of the Royal Asiatic Society*, London, 1878, p. 244 seq., was still in existence, at least in proper names, at the time of Sardanapalus not only in Assyrian and Ethiopic, but also in Arabic dialects. The name Isáme'u is a positive proof for this fact.

U-a-a-te-'u is the form qâtil or Participle, and I-a-u-ta-'u the form yaqtalu or Imperfect, of the stem ותא; the relation is the same as between יָאִיר and מֵאִיר. But that I-a-'i-lu-u, Ia'ilû on the Esarhaddon Cylinder (I R. 46, 20a), as is generally assumed,[7] is only a modification of the same name,

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[1] Cf. the Arabic imperfect forms يورع yauraʿu, يوجل yaujalu, يوجع yaujaʿu, يوجى yaujâ, يوحم yauhamu, etc.

[2] Cf. F. Dietrich, *Abhandlungen zur hebraeischen Grammatik*, Leipzig, 1846, p. 140; Stade, *Hebraeische Grammatik*, Leipzig, 1879, § 259a.

[3] Cf. Lagarde, *Psalterium juxta Hebræos Hieronymi*, Lipsiæ, 1874, p. 154.

[4] *E* instead of *i* again, on account of the following guttural.

[5] Delitzsch, *Paradies*, 298, reminds us of the biblical name מִשְׁמָע Gen. xxv., 14; 1 Chron. i., 30; cf. also 1 Chron. iv., 25.

[6] Cf. also Koenig, *Aethiopische Studien*, Leipzig 1877, pp. 82/3.

[7] See, e. g., Smith, *Assurbanipal*, 298; Budge, *Esarhaddon*, 52; Eduard Meyer, *Geschichte des Alterthums*, vol. I., Stuttgart, 1884, p. 550. Cf., on the other hand, Schrader, *KGF*. 54.

I regard as impossible. U-a-a-te-'u[1] mâr Ḫa-za-ili was evidently a brother of Ia'ilû. The latter name is combined by Schrader (*KAT.* 25, n.) with the Hebr. יוֹאֵל; ilû, however, cannot be = אֵל, but represents, as appears from the long û at the end, אֱלֹהַּ, Arabic ilâhun; so that Ia'ilû is = יָהּ+אֱלֹהַּ, i. e. "Yah is God."

maruštu corresponds to the Akkadian nin-giga (Sumerian am-giga); see *ASKT.* 43, 38, and compare Lotz, *Tiglathpileser*, p. 186, 76. It is a form like šamuktum, II R. 32, 32c, or anuntu, V R. 9, 82.

imḫuršû-ma means literally "it was over against him, it faced him." On the stem מחר see Delitzsch, *Assyrische Studien*, Leipzig, 1874, pp. 124/5. The length of the *u* in the suffix šû is owing to the influence of the enclitic ma *and*. That the suffix šu also in other cases has a long vowel cannot be proved.

Line 124.—edišši-šu *he alone* is a denominative derivative from edu *one* (= âdu, a'adu, aḥadu) Hebr. אֶחָד (= aḥḥad).

innabit is the Imperfect Niphal from abâtu *to perish* = Hebr. אבד, where the ד is due to a partial assimilation of the ת to the ב, as in כָּבֵד *heavy* = Assyr. kab(i)tu. See my article in the *Andover Review* of July, 1884, "The Language of Nimrod, the Kashite," p. 98, n. 1. innabit stands for ינאבת in'abit, see my *Familiengesetze*, p. 10, 1. This regressive assimilation of the first stem-consonant takes place only with stems פ״א; cf. innamir *he was seen*, from אמר, innitqa (= ינאתק) *he was carried away*, from אתק = עתק (Delitzsch, *Paradies*, 304), innirišu *it is planted* = ينغرش (yan'arašu, yan'erašu, yan'erišu, innerišu, innirišu) IV R. 7, 53a, innimmedu *it is placed* = Hebr. יֵעָמֵד IV R. 7, 54a.[2] In other cases the prefix נ is assimilated to the first stem-consonant, even in the case of stems פ״י, e. g. i'aldû *they were born* (IV R. 15, 22a and 2b) for iwwaldû (Hebr. יִוָּלְדוּ) = inwalidû.[3] We find also the same formation from אבת, with a somewhat different signification, however: ekallâti i'abtâ *the palaces were ruined* (*Tig.* VI. 99, sing. 'i-a-bit, VIII. 4). i'abtâ is = יאבתא, with tešdîded א, and this = ינאבתא, with assimilation of the vowelless נ to the following א. Cf. also Haupt, *ASKT.* 76, 2 and 10.

Na-ba-a-a-ti is to be read neither Nabâti nor Nabaiti, but Naba'âti;[4] so also ta-a-a-ar-ti-ia *my return* ta'ârtî'a, da-a-a-nu *judge* da'ânu, ḫa-a-a-al-tu *army* (*KAT.* 74) ḫa'âltu, da-a-a-aš-tu *treading* da'âštu, not târtî'a, dânu, ḫâltu, dâštu. a-a, after a syllable ending in *a*, is not the sign of prolongation only, but â with preceding hiatus.[5] Naba'âti stands for Nabayâti,

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[1] Schrader, in the *Monatsberichte* of the Berlin Academy of March 4, 1880, p. 276, reads Uaiti' and considers it a diminutive form.

[2] Cf. *Zeitschrift fuer Keilschriftforschung*, vol. I., Munich, 1884, p. 286, ll. 53 and 54.

[3] Cf. V R. 1, 27: ashar Assurahaddin abu bani'a qiribshu i'aldu, *where Esarhaddon the father my begetter had been born;* Haupt, *Nimrod Epic*, p. 5, l. 23.

[4] Cf. the form Ni-ba-'-a-ti, Niba'âti, IV R. 54, 13a (Smith, *Assurbanipal*, 297, 13).

[5] Cf., however, sa-a-a-i-du (with ص) *ASKT.* 32, 762; *SFG.* 64, 6.

Hebr. נְבָיוֹת. In Assyrian, intervocalic י becomes א; cf. â'u *who* (*SFG.* 64, 7) = ayyu, zâ'iru *enemy*, ḫâ'iru *husband*, dâ'išu *crushing*, = zâyiru, ḫâyiru, dâyišu;[1] uqâ'iš *I presented* = uqâyiš, uqayyiš; qâtâ'a *my hands*, înâ'a *my eyes*, šepâ'a *my feet*, birkâ'a *my knees*, dîmâ'a *my tears*, idâ'a *my arms*, = qâtâya, înâya, etc.; pânû'a *my face*, abû'a *my father*, râšû'a *my head*, (*Sennacherib*, V. 56) = pânúya, abúya, ra'ṣ̌úya; Kaldâ'a *Chaldean* = Kašdâya;[2] re'u *shepherd* = reyu, ra'yu;[3] išâ'u (V R. 8, 88) or iše'u[4] *he seeks* = išâyu (iša'yu, iša'ayu) etc., etc.

Col. VIII., l. 1.—On mâru *child* (fem. mârtu *daughter*) see my remarks in Schrader's *KAT.* 508, s. v. מאר.

Ḫazâ'ilu is = חֲזָאֵל, also written חֲזָהאֵל. See Schrader, *KAT.* 551, s. v. חזאל. The writing Ḫa-za-a-ilu (Delitzsch, *Paradies*, 304) III R. 24, 9a, is a mistake for Ḫa-za-ilu-a; and *a* in this case is the Akkadian ideogram for ablu, construct abil, bil, bal (= Aram. בַּר!) *son* (Akkadian ibila).

Line 2.—Whether the Akkadian ideogram tur-šeš-ad or a-šeš-ad *child* (or *son*) *of the brother of the father*, was read in Assyrian mâr aḫi abi, or whether it was reproduced by a single word for "cousin," cannot be decided.

Birdadda is the Old Testament name בֶּן הֲדַד. The name signifies "son of Dadda," the Syrian god of the atmosphere, Adad in Macrobius, sat. 1, 23 (Preller, *Römische Mythologie*, p. 750). Cf. Schrader, *KGF.* 539; *KAT.* 454; Theo. G. Pinches "Upon the name Ben-hadad," in the *Proceedings* of the Society of Biblical Archæology of Feb. 6, 1883, p. 71. Delitzsch (*Paradies*, p. 298) combines the name Birdadda with the name of one of the three friends of Job, בִּלְדַּד הַשּׁוּחִי. Bil in Bildad represents the intermediate steps between the Assyrian ablu, (a)bil, and the Aramæan בַּר.[5] In the latter the vowel *a* is due to the influence of the ר; cf. Nöldeke, *Mandäische Grammatik*, § 17; *Syrische Grammatik*, § 54. The Aramæan בַּר, therefore, is not a dialectical modification of בֵּן,[6] but an Akkadian loan-word. That Assyrian ablu *son*, is of Akkadian origin[7] I have already maintained in *SFG.* 9; cf. also Lotz, *Tiglathpileser*, p. 2; Haupt, *AŠKT.* 184. The word ibira, which in Akkadian means "field-laborer," seems also to be related to this Akkadian ibila *son*; cf. *AŠKT.* 214, No. 70.

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[1] Cf. HEBRAICA, p. 179.

[2] Cf. the Biblical Aramæan קְרֵי: כַּשְׂדָּאָה, plural כַּשְׂדָּאֵי, for the כתיב: כַּשְׂדָּיָא, כַּשְׂדָּיֵא, etc. See Kautzsch, *Grammatik des Biblisch-Aramaeischen*, Leipzig, 1884, § 11, 1b.

[3] See my article in the *Andover Review*, l. c., p. 97, n. 2.

[4] The א in ishe'u stands for י, but the א in the imperfect tash'u-m *Deluge*, I., 7 (*ASKT.* 55, 4), is an א$_4$ = ע. The א in the Infinitive Ifta''al shite'u or shute'u and in the Participle mushte'u or multe'u, again is = י, multe'u is = multeyu, multa'(י)yu. multene'u is = multane'u multaneyu, multana'yu, mushtana'iyu.

[5] Cf. the Syriac forms: בְּרִי *my son*, בְּרְכוֹן *your son*, בְּרְהוֹן *their son* (not בַּרְכוֹן, בַּרְהוֹן with *a*); the *i* here is the original vowel, Noeldeke's *Syrische Grammatik*, §§ 146 and 54.

[6] Cf. Fleischer, in Levy's *Neuhebraeisches Woerterbuch*, vol. I., Leipzig, 1876, p. 287.

[7] Friedrich Delitzsch in his review of Dr. Hommel's essay *Die sumero-akkadische Sprache und ihre Verwandtschaftsverhaeltnisse* (Separatabdruck aus der *Zeitschrift f. Keilschriftforschung*) in a recent number of the Leipzig *Literarisches Centralblatt* thinks ablu a genuine Semitic word, as well as gushuru *beam*, labiru *old*, turahu *steinbock*, qanu *read*, etlu and etelu *lord*, etc. I, however, still maintain that ablu is of Akkadian origin.

Lines 3 and 4.—ša râmânšu iškunu ana šarrûti mât Aribi *who had made himself king of Arabia* (ana šarrûti literally *to the kingdom*) refers not to Wâteh the son of Hazael, but to Wâteh the son of Birdadda, who had fled to the Nabatheans. The successor of Hazael had been, first, his son Ia'ilû. After the death of the latter, as it seems, his brother Wâteh-ben-Hazael had the next claim to the throne; but the cousin of Ia'ilû and Wâteh-ben-Hazael, Wâteh-ben-Birdadda, usurped the dominion.

râmânu means literally "highness" (stem רום) and then like nafs *soul*, in Arabic, or rees *head*, in Ethiopic, it is used as a reflexive pronoun. Cf., e. g., Arabic القيت نفسى فى دجلة alqaitu nafsî (or bi-nafsî) fî Dijlata *I threw myself into the Tigris;* Ethiopic rassâya reesô kâma za-idâwî *he gave himself out to be ill, pretended illness* (German, *er stellte sich an wie einer, der krank ist*), Dillmann, *Ethiopic Chrestomathy*, p. 24, l. 4. See also Siegfried, *Lehrbuch der neuhebräischen Sprache*, Karlsruhe, 1884, §§ 31 and 90d.

šadû rabû (Akkadian kur-gal, IV R. 27, 15a) *the great mountain* or *rock*, is a common epithet of Assur and Bel in Assyrian, e. g., Sennach. Sm. 2, 4; 4, 2; 6, 10, etc. Cf. Ps. XVIII., 3:—יְהוָה סַלְעִי ····· אֵלִי צוּרִי אֶחֱסֶה־בּוֹ, *Yahveh is my rock....my God, my mountain*[1] *wherein I find refuge.* צוּר is = Aram. טוּר *mountain.*[2] Delitzsch, *Hebrew and Assyrian*, London, 1883, p. 48, calls attention to the Assyrian proper name Ilušadû'a *God is my rock* or *mountain.* He also regards the Hebrew שַׁדַּי as only an intensive form of this Assyrian šadû. But this I still consider doubtful.

Line. 7.—illika *he came*, does not stand, as is commonly assumed, for i'lika, with assimilation of the aspirate, but it is an analogical formation after the stems פ"ן. The Hebrew יֵלֵךְ, on the other hand, is an analogical formation after the stems פ"ו.

Line 8.—tanittu *majesty*, stands for tanidtu, taniddatu, tanihdatu, stem נהד, from which we have na'idu *lofty*. Cf. *SFG.* 29, 4; Assurb. Sm. 7, 36; 248; 318; V R, 1, 36; *KGF.* 165, 27, etc., etc. Alongside of tanittu there also occurs tanâtu. This stands for tanâttu = tanâdtu = tanâdatu = tanahdatu. The plural is tanâdâti.

Line 10.—kabtu is syncopated from kabitu (intransitive participle of kabâtu) whence its construct state is kabit, and the feminine kabittu. Cf. namru (construct namir, feminine namirtu) *bright*, *clear* = Arabic نمر

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[1] Cf. the use of רוֹמֵם in בְּצוּר יְרוֹמְמֵנִי Psalm xxvii. 5; מִן־קָמַי תְּרוֹמְמֵנִי Psalm xviii., 49.

[2] Cf. the name Ταῦρος, Taurus, Kiepert, *Manual of Ancient Geography*, London, 1881, p. 20. See also Olshausen, in the *Monatsberichte* of the Berlin Academy of July 10, 1879, p. 559.

namir, damqu, feminine damiqtu *propitious*, gamru, feminine gamirtu *complete*, qardu, feminine qarittu *valiant;* batlu, feminine batiltu *ceasing*, šadlu, feminine šadiltu *wide*, etc., etc.

Line 11.—In ši-ga-ru the *a* is long, as appears from the orthography ši-gar-ru, col. VIII. 111 (Smith, *Assurbanipal*, 281, 93, si-gar-ru with ס (?)), hence šigâru. The word is not of Semitic origin, as is supposed by Delitzsch, *Assyrische Studien*, p. 46, but is an Akkadian loan-word. The Akkadian form is sigar = Sumerian simar. Cf. *ASKT.* 43, 40; II R. 23, 32c; IV R. 17, 5a; 18, 28b; 20, No. 2, 3. In Ezek. XIX., 9 this Akkadian sigar *cage*, appears in the form וַיִּתְּנֻהוּ בַסּוּגַר בַּחַחִים וַיְבִאֻהוּ אֶל־מֶלֶךְ בָּבֶל —: סוּגַר *posueruntque eum in cavea cum uncinis (per nares transfixis) et duxerunt eum ad regem Babyloniæ.* Cf. *Liber Ezechielis*, ed. Baer, Lipsiæ, 1884, p. xv. בן אשר punctuates this *ἅπαξ λεγόμενον* as בַּסּוּגַר ו מלרע; בן נפתלי, on the other hand, as בַּסֹּוּגַר ו מלעיל. Instead of סוגר, however, we should read סִיגַר.

Line 12.—itti asi kalbi arkuššû *I bound him with the asi of dogs.* itti can only mean "along with," "at the side of," not "with the aid of." For the latter we should have ina, not itti. Accordingly asi cannot mean "chain" or "collar," but must be a particular kind of dog, perhaps the young of dogs, pups, puppies.[1] The Assyrian word for "pup" seems to be mîrânu (for مهران) a derivative of mâru, mîru, mûru *young, child;* cf. Delitzsch, *Assyrische Studien*, p. 36; Schrader, *KAT.* 346, 8. mâru and mîrânu are connected with the verb umâ'eru, Participle mumâ'er, etc. Whether asi be an Akkadian ideogram, or an Assyrian word phonetically written, cannot be decided.

ittu (Hebr. אֵת) is, as I pointed out in the last number of the HEBRAICA, p. 178, n. 5, the feminine to idu *hand, side*, and therefore stands for idtu; cf. ṣimidtu *team*, for ṣimittu, ilittu *birth*, for ilidtu, kišittu *property*, for kišidtu, abuttu *field-labor*, for abudtu (Hebr. עֲבֹדָה), ma'attu for ma'adtu, fem. of ma'adu *much* (cf. Hebr. מְאֹד), Hebr. אַחַת aḥḥát (Geez, aḥattî) for aḥḥádt, fem. of אֶחָד *one*, Ethiopic walatt *daughter* = waladt, ולדת, Arab. 'abattu *I have served* for عبدت 'abadtu. idtu is a form like bintu *daughter*, V R. 2, 70. The plural itâti alongside of idâti (cf. Delitzsch, in Lotz's *Tiglathpileser*, 116) is an analogical form. Cf. above our remarks on aran, construct state of arnu = annu, p. 219, n. 1. That the Hebrew אֵת cannot be the feminine of the Assyrian ina (Lagarde, *Mittheilungen*, Göttingen, 1884, p. 226) I have already remarked, *ASKT.* 194.

arkus-šu *I bound him.* Generally s+š, just like š+š, s+š, z+š, becomes *ss*; e. g. ulabbissu *I clothed him* for ulabbiš-šu, murussu (IV R. 29, 50c; *SFG.* 26, 7) *his sickness* for muruṣ-šu (murṣu, = Arabic مرض marad, Aram. מַרְעָא), izûssu *he allotted to him* for izûz-šu, iqîssu *I presented to him* for iqîš-šu (*ASKT.* 46, 35 and 36), rupussa *her width* for rupuš-ša (*Deluge*, I. 26; *Sennacherib Sm.* 163, 23) etc., etc. The verb רכס *to bind together*, *to bind to*, which is quite common in Assyrian, occurs in the Old Testament in only two places, namely, Exod. XXVIII., 28; XXXIX., 21:—וַיִּרְכְּסוּ אֶת-הַחֹשֶׁן מִטַּבְּעֹתָיו אֶל-טַבְּעֹת הָאֵפוֹד בִּפְתִיל תְּכֵלֶת, *and they shall bind the Hoshen* (i. e. the breast-plate of the high-priest) *from its rings to the rings of the ephod with threads of violet-purple.*

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[1] Cf. on the other hand Budge, *The History of Esarhaddon*, London, 1880, p. 133, s. v. ASI, and Delitzsch's *Assyrische Studien*, p. 35; Lotz, *Tiglathpileser*, p. 198, n. 3.

Line 13. - ušanṣir is the Shaphel of naṣâru, Imperfect iṣṣur, Imperative uṣur. As a rule, vowelless נ, as in Hebrew, is assimilated to the following consonant; e. g. appu *face*, šattu *year*, šuttu *sleep*, *dream*, aššatu *wife*, nappašu *air-hole*, maṣṣartu *watch*, maddattu *tribute* (= mandantu), zibbatu *tail*, libittu *brick*, imittu *right side* (feminine to imnu = yaminu), kettu *righteousness*, akkis *I cut off*, aqqur *I destroyed*, assuḫ *I carried away*, abbî *I called*, taššuka *she bit*, iššiq *he kissed*, iddin *he gave*, aššî *I lifted up*, ikkir *he was hostile*, izziz *he established himself*, etc., etc. Cf. Hebrew אַפַּיִם (Aram. אַנְפִּין), שָׁנָה (Aram. שַׁתָּא), שֵׁנָה (Aram. שִׁנְתָּא), אִשָּׁה (Aram. אִנְתְּתָא), Arabic منفس manfas, Aram. מַטַּרְתָּא, Hebr. מִדָּה Neh. v., 4 (Aram. Ezra IV., 13; VII., 24 מִנְדָּה, Syriac מַדְּ[א]תָא *SFG.* 16, 4), Hebr. זָנָב, לְבֵנָה (Aram. לְבִנְתָּא, לִבְתָּא) יָמִין, כֵּן (Aram. כֵּאנָא, כֵּינָא), Aram. נְכַס, Hebr. קָדְקֹד, נָסַח, גָּבָא, נָיֵךְ (Aram. נְכַת), נָשַׁק, נָתַן, נָשָׂא, נָכַר, Ethiopic nâzáza (*KAT.* 511, s. v. נזז).

Instances in which the נ is retained as in enzu *goat* (Hebr. עֵז, Arabic عنز) bintu *daughter*, enšu *feeble*, mandattu *tribute*, manzazu *resting place*, sinûntu or (with partial regressive assimilation of the feminine ת) sinûndu *swallow* (Aram. סְנוּנִיתָא), etc., are relatively rare. In the stem נצר we find also in Hebrew, as is well known, alongside of יִצֹּר (with assimilation of the נ) the uncontracted form יִנְצֹּר.

ka-gal means in Akkadian "large gate." In the vocabulary Sm. 12 (V R. 13) which treats of the different kinds of watches, this word is rendered in Assyrian by abullu. We find, in line 19, Akkadian ennun-kagal = Assyr. mâṣarti abulli. mâṣartu is = maṣṣartu, manṣartu, like mâdattu *tribute* = maddattu, mandantu, from nadânu *to give*. abullu is the Aram. אַבּוּלָא *city-gate*, *entrance in the city-wall*, which has usually been wrongly connected with the Greek ἐμβολή. Cf. Delitzsch, in the Additions to the German edition of George Smith's *Chaldean Account of Genesis*, Leipzig, 1876, p. 298; *Hebrew and Assyrian*, p. 24, n. 1.

qablu (Akkadian murub, synon. ib) is usually translated "midst," being probably regarded as a metathesis of the Arabic qalb *heart*. But how can an אַבּוּלָא be in the midst of a city? In the bilingual fragment IV R. 29, No. 2, qablu is found along with qaqqadu *head* (cf. Hebr. קָדְקֹד), napištu (plural napšâti) *soul* (Hebr. נֶפֶשׁ, plur. נְפָשׁוֹת; Aram. נְפִשׁ,[1] נַפְשָׁא, plur. נַפְשָׁתָא), kišâdu (plur. kišâdâti = Ethiopic kĕsâdât) *neck*, irtu[2] *breast*, and qâtu *hand*. In the legend of the descent of the goddess Istar into Hades (IV R. 31, 54a) we read that, after having passed through the fifth gate, the keeper of the Under-world took from the goddess šibbu ša qabliša. šibbu is, as we have already mentioned in the HEBRAICA, p. 175, the "girdle;" qablu must therefore mean, as a part of the body, "waist." The qablu of a city, however, is the *enceinte* or surrounding wall. In Assurbânipal, Smith, 317a, (cf. III R. 34, col. b, 50), therefore, qablu has the determinative BAD *wall*, Assyr. dûru: dûr qabal ali ša Ninua. qabal tâmdi, likewise, does not mean the midst of the ocean, but the zone of the sea immediately surrounding the continent, the sea near the shore. This is important for geographical statements in the cuneiform inscriptions. The Phœnician city Arados (Hebr. אַרְוַד) for example, is called al Armada ša qabal tâmdim,[3] i. e. it was situated on an island near the continent. Also the island of Cyprus to be sure is frequently called mât Atnâna ša qabal tâmdim; see Delitzsch, *Paradies*, p. 291.

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[1] נְפִשׁ is not = נֶפֶשׁ, and this = nafsh, but stands for nafish, the regular construct state of napishu, whence נַפְשָׁא *soul* is syncopated, just as kabitu *heavy*, gamiru *complete*, namiru *clear*, etc. (fem. kabittu, gamirtu, namirtu; constr. state masc. kabit, gamir, namir) become in Assyrian kabtu, gamru, namru, etc. Similarly מְלִךְ *king* is not = מֶלֶךְ = malk, but = malik and מַלְכָּא *the king* is syncopated from malika (= Assyr. ma-li-ki, Lyon, 13, 17); cf. also Stade, *Hebr. Grammatik*, § 191 a, n. 1. Both נְפִשׁ, נַפְשָׁא and מְלִךְ, מַלְכָּא are formations like כְּתִף, כַּתְפָּא (originally כַּתְפָּא) *shoulder*. מַלְכָּא (originally מַלְכָּא) appears in Arabic, as is well known, as malikun, and for נַפְשָׁא we have still in Assyrian the intransitive feminine form napishtu, plural napshati for napishati.

Noeldeke, in his *Syrische Grammatik*, § 93, says: "Die einsylbige Grundform qatl, &c., wirft, wo keine Endung antritt, bei starken Wurzeln den Vocal hinter den 2. Radical (!), z. B. מְלִךְ fuer malk; קְדֹשׁ qedosh fuer qudsh." This is not correct. The *i* in melik, as we have seen, is not the attenuation of the characteristic vowel of the first syllable, but rather the characteristic intransitive vowel of the form qatilu; and qedosh stands not for qodsh, qudsh, but for qudush. As I have remarked in my BAL. p. 90, the Assyrian Segholate forms qatlu, qitlu, qutlu have in the construct state qatal, qitil, qutul, e. g. abnu *stone*, aban; pagru *corpse*, pagar (e. g. V R. 2, 116 and 118; 3, 9); karshu *stomach*, karash; qarnu *horn*, qaran; zikru *name*, zikir; ziqpu *point*, ziqip; niklu *art*, nikil; riksu *band*, rikis; kibsu *step*, kibis; uznu *ear*, uzun; mursu (with ض) *sickness*, murus; lubshu *garment*, lubush; puhru *totality* (with خ) puhur, etc., etc. Syriac forms like תְּרַע, תַּרְעָא *door*, פְּגַר, פַּגְרָא *corpse*, צְפַר, צַפְרָא *morning*, etc., correspond exactly to such Assyrian formations as pagru, pagar, etc.; similarly רְגַל, רַגְלָא *foot*, and פְּלַג, פַּלְגָּא *half*, to Assyrian zikru, zikir; riksu, rikis, etc., etc. Formations like בְּעֵל, בַּעְלָא *lord*, כְּרֵס, כַּרְסָא *stomach*, צְלֵם, צַלְמָא *image*, טְעֵם, טַעְמָא *taste, reason*, on the other hand, are based on the analogy of נְפִשׁ, נַפְשָׁא, כְּתִף, כַּתְפָּא, מְלִךְ, מַלְכָּא, etc., etc. Kautzsch's statement (*Grammatik des Biblisch-Aramaeischen*, § 54) "Die Hauptform des Singular pflegt den charakteristischen Vocal hinter den zweiten Stammconsonanten zu werfen" is, therefore, not accurate. I shall treat of this question shortly in a special article.

[2] Irtu (construct irat) could be a formation like biltu (construct bilat, cf. בְּלוֹ Ezra iv., 13, 20; vii., 24) *tribute* (*KAT.* 377) from יבל, or rather ובל. Cf. יָהִיר (Prov. xxi., 24; Hab. ii., 5) = Germ. *sich bruestend, sich in die Brust werfend*. Cf. also Flemming, *Nebukadzenar II.*, Goettingen, 1883, p. 33, 36.

[3] Cf. Delitzsch, *Paradies*, p. 281, and for the מ in the Assyrian form Armad, my *BAL*. 88, 2.

[While correcting the proofs, I have noticed that Mr. Ernest A. Budge, in his *History of Esarhaddon*, London, 1880, p. 41, l. 3, has already translated, "In front of the great gate at the *border* of the city of Nineveh;" Assyrian (according to his transcription): ina di-khi ABULLI GABAL AL-sa NINUA, D. A.; and in the foot-note on the same page he adds, "Compare ina BAB tsi-it, D. P., Sam-si GABAL, D. P., NINUA, D. A. u-sa-an-tsir-su, D. P., si-ga-ru. "In the gate of the rising sun, at the border of Nineveh, I caused him to be guarded in wooden bonds." Similarly, p. 33, l. 9: Ca-sid D. P., Tsi-du-un-ni sa ina GABAL tam-tiv "the conqueror of Tsidon, which (is) upon the border of the sea." In the glossary, p. 139, Mr. Budge combines this GABAL with the Hebrew גְבוּל or גְבוּלָה. P. 35, ll. 15 and 16, on the other hand, he translates sa la-pa-an D. P., CACCI-ya ina KABAL tam-tiv in-nab-tu "who from before my weapons into the *midst* of the sea had fled;" similarly, p. 79, l. 12, sa a-khi tam-tiv u GABAL tam-tiv "of the sea-coast and the *middle* of the sea;" and p. 159, s. v. Yātnana, ina kabal tamti erib Samsi "in the *middle* of the sea of the setting sun" (i. e. Mediterranean). He seems to assume two different words; one gablu, with ג (cf. V R. 28, 84 h), and the other qablu, with ק. Since Mr. Budge's laborious work has been censured beyond measure, I take pleasure in being able to state that I consider *The History of Esarhaddon* fully as good as George Smith's *History of Assurbanipal* and the *History of Sennacherib* by the same scholar. I could not, I am sorry to say, study Mr. Budge's book before the beginning of April of this year. Of his remarks which seem to me worthy of note, I should like to point out among others, the combining of citu or kitû with Chaldee כִּתוּנָא, Greek χιτών (p. 137),[1] ummânu *army* with Hebrew הָמוֹן (p. 158),[2] šadû *mountain* with Arabic سَدّ or سُدّ (p. 152),[3] dadme *dwelling places* with אדם (p. 137), and lalû[4] with Akkadian lal *to fill* (p. 145), etc.]

Nerib-masnaqti-adnâti was the name of the eastern gate of the wall of Nineveh. Col. IX. 108, king Sardanapalus relates of Wâteh-ben-Hazael's cousin, Wâteh-ben-Birdadda, who at last had fallen into the hands of the Assyrians: ulli kalbi addîšû-ma ina abulli ṣît šanši ša qabal ali Ninua ša Nerib-masnaqti-adnâti nabû zikirša ušanṣiršu šigâru *I placed on him a dog-collar, and at the gate of the rising of the sun of the wall of the city of Nineveh, (the gate) whose name they call* Nerib-masnaqti-adnâti *I left him to keep guard in a cage.*

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[1] Compare my remarks on p. 181 of the HEBRAICA, n. 3.

[2] Cf. Lyon, *Sargonstexte*, Leipzig, 1883, p. 77, 71: "Das Wort ummanu *Heer*, welches seinen Plural ummanati bildet, wird getrost dem hebr. הָמוֹן, das ja auch von Kriegsheeren gebraucht wird, gleichzusetzen sein!"

[3] Cf. my remarks, HEBRAICA, p. 181, n. 1.

[4] Cf. Flemming's *Nebukadnezar II.*, p. 44.

ullu is the Hebrew עֹל, Arabic غُلّ ghull, which means not only "yoke," but also "iron collar." Cf. Deut. XXVIII., 48: וְנָתַן עֹל בַּרְזֶל עַל־צַוָּארֶךָ *and he will place a chain of iron on thy neck.*" Alongside of ullu there also occurs allu with the same meaning, just as we have urḫu (Hebr. אֹרַח, Aram. אָרְחָא) and arḫu alongside of one another with the meaning "road." That the first stem-consonant of this allu is not א$_1$ (Lyon, *Sargonstexte*, pp. 72/3) but א$_5$ = غ, has been already remarked by Dr. Jensen, p. 299 of the first volume of the Munich *Zeitschrift fuer Keilschriftforschung.* With the frequent imperfect âlul, allu has nothing to do; âlul does not mean "I bound," but "I hung;" for example, pagrešunu (Hebr. פְּגָרִים) ina gašîše âlul *I hung their corpses on boat-hooks.* For âlul see my essay on the Sumerian dialect in the Göttingen *Nachrichten* of Nov. 3, 1880, p. 514, n. 3. gašîšu is a boat-hook, that is, a pole with an iron hook at one end (German *Staken*), Talmudic גָּשׁוּשׁ. Cf. Fleischer in Levy's *Neuhebräisches Wörterbuch*, vol. I., Leipzig, 1876, p. 438, additions to p. 386, Col. I. line 17.

addî is Imperfect from nadû; see my glossary to the cuneiform account of the Deluge in Schrader's *KAT.* p. 510, s. v. נדי, and my *Akkadische Sprache*, pp. 33 and xxxviii.

ṣît in ṣît šanši is exactly the Hebrew צֵאת, Infinitive construct of יצא (Gen. XIX., 23; Ps. XIX., 6; Neh. VI., 15); ṣît stands for ṣi't with quiescing of the א, as rîmu *wild bull* (Hebr. רְאֵם, רֵים)[1] for ri‘mu, šîru *flesh* (Hebr. שְׁאֵר) for ši'ru, etc., etc.

zikru (construct zikir) *name,* is a synonym of šumu (Chald. שֻׁם), and corresponds to the Hebrew זֵכֶר. Cf. Exod. III., 15: זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר *this is my name for eternity and this my title for all generations;* so also Hos. XII., 6: יַהְוֶה אֱלֹהֵי הַצְּבָאוֹת יַהְוֶה זִכְרוֹ *Yahweh is the god of hosts, Yahweh is his name.*

nabû (= nabâ'u, stem נבא, cf. Ethiopic nabába *to speak*) has in Assyrian the meaning of the Hebrew קָרָא. nabû zikra is = קָרָא שֵׁם. With the same meaning we find also qebû (stem קבע) šuma or zikra, also zakâru šuma.

neribu (plural neribeti for neribâti) means "entrance," from the stem erêbu *to enter*, cf. erêb šanši *entrance of the sun*, i. e. *evening*, Hebr. עֶרֶב. neribu stands for nerabu, naghrabu. In Syriac the word appears as נֶאְרָבָא, see my *BAL.* 97.

masnaqti (not barnagtu!) comes from the stem sanâqu, Imperfect isniq *to be narrow*, and means therefore "strait, passage." In Syriac the stem סנק has the meaning of *indigere*, cf. אֶסְתְּנִק *indiguit*, סְנִיק *indigens*, סְנִיקוּתָא

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[1] Cf. Delitzsch, *Hebrew and Assyrian*, pp. 6 and 7.

and סְנָקְנָא *indigentia* (Assyrian sunqu).[1] In Hebrew we have the *ἅπαξ λεγόμενον* צִינֹק *prison*, Jer. XXIX., 26: וְנָתַתָּה אֹתוֹ אֶל־הַמַּהְפֶּכֶת וְאֶל־הַצִּינֹק *thou shalt put him in the stocks and in prison.* Others combine צִינֹק with the Arabic زناق zinâq, and translate "collar." צִינֹק means properly "straits." The צ from ס arises from a partial assimilation to the final ק. Cf. צָחַק in Genesis and Exodus (as well as in Judg. XVI., 25 and Ezek. XXIII., 32) for שָׂחַק *to laugh.* In Arabic we have for this ضحك daḥika, and similarly instead of סָנַק *to be narrow*, we find ضنك ḍanuka. סנק and צנך, סחק and צחך have, in the mouths of the Orientals, almost the same pronunciation.[2] The stem סנק or צנק is, moreover, only a modification of the stem צוק, Arabic ضاق ḍâqa, cf. הֵצִיק. In Aramæan this צ[3] appears as an ע, cf. Syriac עָקְתָא *angustia.* Accordingly, מֵעִיק (= Hebr. מֵצִיק) Amos II., 13, עָקַת רָשָׁע Ps. LV., 4, מוּעָקָה (Hebr. מוּצָק) Ps. LXVIII., 11, are Aramaisms.

adnâti[3] stands for admâti, as Hebrew דָּשֵׁן *fat*, for דָּשֵׁם, Arabic dasim, and means "dwelling-places," as it seems, especially "dwelling-places of the gods, temples." It is a synonym of the well known word admânu.[4] Nerib-masnaqti-adnâti is, therefore, "the entrance to the passage to the temples," a Ninevite "Cathedral Street Gate."

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[1] In Ethiopic the Assyrian sunqu (construct sunuq) appears in the form senq (written شنق or سنق). Ethiopic senq, however, does not mean *indigentia, fames*, but rather *κατ' ἀντίφρασιν commeatus, viaticum*, just as Assyrian bubu'tu means not only *hunger* but also *food.* For bubu'tu see Lotz, *Tiglathpileser*, 186, 85; my essay on the Sumerian dialect, p. 517, n. 2; Schrader, *Berliner Sargonsstele*, p. 35, 70. Cf. also sunqu bubuti V R. 3, 135; 4, 59.

[2] Cf. the transposition of the aspiration in Neoionic *κιθών tunica* = Attic χιτών, ἐνθεῦτεν *thence* = ἐντεῦθεν, etc.

[3] Compare for this word: Pognon, *L'inscription de Bavian*, Paris, 1880, p. 26 and p. 217. Pognon says: adnati est un pluriel. Ce mot m'est inconnu et je le traduis d'apres le sens de la phrase par *lieux, endroits.* On le trouve encore a la ligne 20 (de l'inscription de Bavian). See also II R. 67, 86 and Strassmaier, *Woerterverzeichniss*, p. 36, No. 191.

[4] Cf. e. g. Neb. VII, 39; VIII, 23; Tig. VII, 74 and 90; VIII, 17; Sennacherib Sm. 150, 77; Lyon, *Sargonstexte* 36, 49. Akin to admanu from the stem אדם (√דם) is the frequent plural dadme *dwelling places, countries*, from the stem דדם (= דמדם) an incomplete reduplication of the biconsonantal root דם. For dadme see e. g. Neb. VIII, 22; IX, 55; Sennacherib Sm. 6, 17; 52, 16; 86, 23; 90, 54; Assurb. Sm. 95, 76; Esarh. Budge 34; Lotz, Tig. 194, No. 1, 9. Cf. also Delitzsch, *Hebrew and Assyrian*, p. 59.

SYRIAC VERSION OF EPISTLE OF KING ABGAR TO JESUS.

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The following Syriac Version of the Apocryphal Epistle of King Abgar to Jesus, and Jesus' reply, is from a parchment leaf lately sent to the writer by the Rev. William Hayes Ward, D. D., who obtained it, with a number of other fragments, from a monastery in the Tûr in Mesopotamia. The leaf is 9½x6½ inches in dimension, is written in very old Estrangela in two columns to the page, each column 7 to 7¼ inches high and 2 to 2¼ inches wide. One corner of the leaf is mutilated, causing a few small gaps in the writing. As to age, it seems to belong to the eighth century, but it may be older by a century more. The other matter on the leaf is the end of a homily on the love of poverty, or, as the matter itself seems to interpret the title, love to the poor and wretched.

The copy here given corresponds with the manuscript, line for line, letter for letter, and point for point; except that some of the points may be faded out, and those I do not venture to supply. In line 59, however, the scribe added above the line, as a correction to the last word of the line, a *waw* between the *olaf* and *pi*. This, as at least unnecessary, I have not copied.

Lines 1–4 are at the end of the second column on the first page of the leaf; lines 5–35 occupy the first column of the second page, and lines 36 to 66 occupy the last column.

Lines 1–5, with an undecipherable word in line 6, as well as the last two words of line 39, with lines 40–42, are in red.

In line 5, the parchment is wholly gone as far as the word that appears in the copy below; in line 6, the mutilated undecipherable word in red at the beginning is followed by a place torn away, so that the body of the Epistle here begins in the middle of a word. But it probably began ܕܝ ܡܫܝܚܐ, with only three more Syriac letters to be supplied. The gap in lines 7 and 8 I do not venture to supply.

All that has hitherto appeared in print of these Epistles, in the Syriac version, is to be found in Cureton's *Ancient Syriac Documents* (London, Williams & Norgate, 1864), and Phillips' *Doctrine of Addai* (London, Trübner, 1876); but I have not access to those works, and cannot tell how they agree with this text. But they mention Addai (i. e. Thaddeus) as the disciple sent, or to be sent, by Jesus to Abgar; while this fragment clearly names Judas instead.

1. ܬܘܒ ܐܓܪܬܐ ܕܐܒܓܪ
ܡܠܟܐ ܀ ܐܒܓܪ ܐܘܟܡܐ
ܕܫܕܪ ܐܬܪܐ ܠܝܫܘܥ.
ܦܪܘܩܐ ܛܒܐ ܕܐܬܚܙܝ
5. . . . ܕܐܘܪܫܠܡ

. . . . ܫܡܝܥ ܠܝ
. . .. ܥܒܕ ܐܣܝܘܬܐ
. . . ܗܐ ܒܐܝ̈ܕܝܟ.
ܘܠܐ ܒܣܡܡ̈ܢܐ ܘܥܩܪ̈ܐ:
ܐܝܟ ܕܒܡܠܬܐ ܦܘܡܟ
ܦܬܚ ܐܢܬ ܠܥܝ̈ܢܐ
ܕܣܡ̈ܝܐ: ܘܡܚܝܪ̈ܐ
ܕܡܗܠܟܝܢ: ܘܡܕܟܐ
ܓܪ̈ܒܐ ܐܢܬ. ܘܚܪ̈ܫܐ
ܡܫܡ̈ܥܐ ܘܗܘܐ ܫܡܥܝܢ
ܐܢܬ. ܘܠܐܢܫܝܢ ܕܡܬܢܟܦܝܢ
ܒܪ̈ܘܚܐ ܛܢܦܬܐ
ܡܐܣܐ ܐܢܬ. ܘܡ̈ܝܬܐ
ܡܩܝܡ ܐܢܬ܀ ܘܟܕ
ܫܡܥܬ ܥܠܝܟ ܗܠܝܢ
ܟܠܗܝܢ. ܣܡܬ ܒܪܥܝܢܝ
ܚܕܐ ܡܢ ܬܪ̈ܬܝܢ ܐܢܬ
ܕܐܢܬ ܡܢ ܐܠܗܐ
ܕܢܚܬܬ ܡܢ ܫܡܝܐ
ܘܥܒܕ ܐܢܬ ܗܠܝܢ.
ܐܘ ܕܒܪܗ ܐܢܬ ܕܐܠܗܐ
ܘܗܠܝܢ ܥܒܕ ܐܢܬ.
ܡܛܠ ܗܢܐ ܗܟܝܠ
ܟܬܒܬ ܒܥܝܬ ܡܢܟ:
ܕܬܬܥܡܠ ܘܬܐܬܐ
ܠܘܬܝ. ܘܬܐܣܐ ܗܢܐ

ܫܐܫܐ ܕܐܝܬ ܠܗ.
ܐܦ ܡܫܟܚܬ ܢܝܓܪ
ܕܡܬ̈ܘܕܝܐ ܪܚܝܡܝܢ ܟܠܗܘܢ
35. ܘܪܚܡܝܢ ܕܠܐܚܝܗܘܢ
ܠܗ. ܡܫܡܠܝܬܐ ܕܝܢ
ܐܟܘܪܬܐ ܘܡܫܡܪܬܐ
ܐܝܬ ܠܗ: ܕܫܡܝܐ
ܠܬܪܝܢ ❖ ܦܬܓܡܐ ܕܐܡܪܝܢ
40. ܕܐܬܒܬܒ ܡܢ ܡܡܘ
ܥܡ ܚܠܠܝܐ ܕܡܕܒܪܐ
ܠܐܫܝܪ ܪܫܐ ܐܬܪܐ
ܢܒܒܗܘ ܠܐܠܗܐ ܕܗܦܟܝܢ
ܗܘ ܕܝܢ ܠܐ ܚܙܐܘܗ. ܒܠܒܗ
45. ܢܝܓܪ ܡܬܚܫܒ ܕܐܡܪܝܢ
ܕܚܙܐܝܢ ܠܗ ܠܐ ܢܫܟܚܘܢ
ܗܘ. ܘܐܡܪܝܢ ܕܠܐ ܚܙܐܘܗ.
ܗܠܝܢ ܢܫܟܚܘܢ ܘܠܐ ܚܙܘܢ
ܟܠ ܗܘ ܕܝܢ ܕܒܬܒܬ
50. ܠܗ ܕܐܬܐ ܠܘܬܗ:
ܦܬܐ ܗܘ ܕܐܫܟܚܠܐ
ܗܪܟܐ. ܟܠ ܡܕܡ
ܕܡܬܒܥܐ ܡܢ ܐܠܗܘܬܗ.
ܘܡܢ ܒܬܪ ܕܝܢ ܕܡܫܡܫܢܐ
55. ܐܠܐ. ܗܝܕܝܢ ܐܬܒܟܝܐ
ܠܘܬ ܡܢ ܕܡܫܠܡ. ܘܡܢܐ
ܕܐܬܟܟܝܗ: ܡܫܪܪ ܐܠܐ

ܠܟ ܚܕ ܡܢ ܬܠܡܝܕܝ.
ܕܢܐܣܐ ܠܟܐܒܐ ܘܐܦ.
ܚ̈ܝܐ ܢܬܠ ܠܟ. ܘܠܐܢܫܝܟ 60.
ܕܐܝܬ ܠܟܘܢ.܀ ܠܗܘܢ
ܕܝܢ ܠܗܠܝܢ ܐܓܪ̈ܬܐ
ܐܦ ܗܠܝܢ ܢ̈ܩܦܢ ܠܗܘܢ
ܒܠܫܢܐ ܐܪܡܝܐ. ܕܡܢ
ܒܬܪ ܕܐܣܬܠܩ 65.
ܝܫܘܥ: ܫܕܪ ܠܗ ܝܗܘܕܐ

The same day that I received them I sent a translation of these Epistles to *The Independent;* but in my haste I missed some letters, so that that translation has here a few corrections.

One word in the title of the Letter of Abgar, rendered "blessed" below, is evidently the common abbreviation for that word, though not specially marked as such in the manuscript. If not an abbreviation, it is to be rendered "good."

The following is a translation; italicizing the words that are written in red in the manuscript:

"*Begins the Letter of King Abgar; Abgar, the black, Prince of the region, to Jesus the blessed Redeemer who appeared....of Jerusalem....* [Whereas it has been h]eard by me....and of the healings [wrought (?)] by thy hands, and not with perfumes and medicaments! For as it was said thou makest the blind to see, and the lame to walk, and cleansest the lepers, and castest out the unclean spirits and devils, and healest them that are led captive in lingering diseases, and thou raisest the dead; and since all these things are rumored of thee, I thought that thou wert one of the crowned (?) that thou had descended from God from heaven, and [therefore] thou doest these things; or that certainly thou wert of God and [therefore] thou doest these things. For this reason, therefore, I wrote, entreating from thee that thou wouldst be persuaded and come to me, and heal this sorrow (or, disease) which I have. For also I have heard that the Jews murmur against thee, and desire to vex thee. But I have a city, small and beautiful, that is enough for two.

"*Copy of the matters that were written from Jesus by the hand of Hanania, tabellarius, to Abgar, prince of the region.* Blessed is he that believeth in me, though he hath not seen me; for it is written concerning me that they who see me will not believe in me, and they who have not seen me shall believe and live. But as to that which thou didst write me, that I should come to thee; it is fitting that I should fulfill here everything for which I was sent; and after that I shall have fulfilled [it], then I shall be taken up to him who sent me. And when I shall have been taken up, I will send to thee one of my disciples to heal thy sorrow (or, disease), and also to give life to thee.—But after these letters, also, those follow them [that are written] in the Syriac tongue, [to the purport] that after Jesus had ascended he sent to him Judas...."

PLEIADES, ORION AND MAZZAROTH.

Job xxxviii., 31, 32.

By John G. Lansing, M. A.

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The first word to be considered is מַעֲדַנּוֹת. It is translated in the E. V. "sweet influences," as derived from עָדַן. Lexicons and commentaries generally make מַעֲדַנּוֹת, by transposition, equivalent to מַעֲנַדּוֹת. This transposition word is derived from עָנַד *to bind*, Arabic عند = Aanad *vicinage*, *nearness*, *a thing at one's side*. This word is used twice as a verb (Job xxxi., 36 and Prov. vi., 21), and nowhere as a substantive, save in this place according to the transposers. According to this transposition, the word in the passage is variously rendered "bands," "bindings," "twistings," "clusterings," etc., of the Pleiades. But the transposition is demonstrably wrong. The feminine plural noun מַעֲדַנּוֹת occurs only in this passage. But the masculine form מַעֲדָן occurs in four places. To translate the masculine form in these places as derived from עָנַד, shows the absurdity of translating the feminine form in this passage as derived from that root. Without transposition, מַעֲדַנּוֹת is manifestly derived from עָדַן as the root. Gesenius says of עָדַן "a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. غدن = *Ghadan* to be flexible, to vacillate, غَدَن softness, laxity, languor, غَدَان a cane, or reed, a tall rod (pr. vacillating, vibrating in the air)." But غدن = Ghadan is not the Arabic word that corresponds to the Hebrew עָדַן, but an entirely different word, having a different spelling and a different meaning. The Arabic word that corresponds to the Hebrew עָדַן exists under precisely corresponding letters: Hebrew עָדַן, Arabic عدن = Aadan. So much is unmistakably shown by the usages of the words in Hebrew and Arabic. Now the Arabic word عدن = Aadan means to remain, to stay, to keep a thing to a certain place without allowing it to quit that place, and to do so by some gentle, sweet, harmonious influence or power; as when camels tied to a certain stake in a certain spot move around it in a comparatively large circle, contentedly feeding upon the luxuriant grass that abounds. The strict accuracy and unquestionable force of this meaning as the true meaning of both the Hebrew and Arabic words עָדַן and عدن appear from the usages of the words, and will further appear when we come to apply it in the interpretation of this passage, after we have considered the lexical meaning of כִּימָה.

כִּימָה is a noun fem. sing. from the root כּוּם. Of this root Gesenius says,—"An unused root. Arabic كام *Kam* to heap up, كُومَةٌ = *Komatun*, *a heap*, like the Hebrew כִּימָה, which see." Turning then to כִּימָה, Gesenius defines,—"A heap, cluster (from the root כּוּם, which see); specially of stars, hence the Pleiades, or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. ثُرَيَّا = *Thuraya* (plenty, multitude), more fully عقدالثريا = *Ookd-eth-Thuraya* the bundle of the Pleiades." But Gesenius does not give us the full meaning of the Arabic كام = Kam, and his other Arabic references to the Pleiades are incomplete. The Arabic has a number of names for the Pleiades, indicating their appearance in the heavens, their significance in the economy of nature, etc. Among these names we have the one mentioned by Gesenius, viz., الثريا = Eth-Thuraya, which means the Pleiades as comprising, in appearance, many stars in a small space; for it is said that, amid its conspicuous stars, are many obscure stars, the number altogether being said to be twenty-four, according to an assertion of Muhammad. ثريا also means a cluster of lamps, resting in holes in the bottom of a lantern. The lamps are so called as being likened to the Pleiades in the heavens. The Pleiades are also called by the Arabs النَّجْمُ = En-Nagmoo, that is, *The Asterism*, because it was regarded as being the most beneficial and excellent of all star-groups in its influences on the weather. And because the setting of one star and the simultaneous rising of another, that is the Pleiades, indicated approaching rain, and took place just before the rains began to fall in Arabia; therefore the Pleiades were also called نوء = No-un. Alluding to the copiousness of the tears he had shed because of the absence of his divine friend, the matchless Ibn-Il-Fared says

جاد ان ضنّ نوء   الطرف اذ يسقط خىّ

"Still in a parched land would torrents flow,
Though on earth's rim the Pleiades had failed to glow."

But the word used by the Almighty in calling Job's attention to the Pleiades was כִּימָה, root כּוּם, Arabic كام = Kam, and كومة = Komat corresponding to כִּימָה. But Gesenius does not give us the radical and full meaning of the Arabic. The Arabic كام = Kam means something more than "to heap up," and كومة = Komat more than "a heap," as see Butris Bustani's Arabic Lexicon, *et al.* The word كام = Kam is used with reference to many particles of sand being gathered together and heaped up so that they stand upright, like a pillar, upon a certain place, socket, or pivot. The word is also used with reference to a thing or person standing upon and turning around upon a certain point or pivot, as when a person stands or turns round upon the tip of his foot. This is the meaning of the word God employs. God employs it to indicate a certain group of stars. That group of stars is none other than the Pleiades, because precisely this is the truth about the Pleiades, and about them alone. By a series of calculations independent, and indeed ignorant of the truth contained in this passage in Job, the science of Astronomy has recently discovered that the heap or cluster of stars called the Pleiades constitute the standig-place, the point, socket, pivot about which the whole solar system revolves. They have discovered that Alcyone, the brightest star of the Pleiades, is *the* center of gravity of our vast solar system, the starry pivotal point on which and about which worlds and systems of worlds go moving through space. There is a plain intimation of this fact when we consider the number of stars there grouped together in comparatively so small a space. Now it becomes apparent what is the true meaning and peculiar force of the word מַעֲדַנּוֹת as derived from עָדַן, Arabic عدن Aadan, to keep or hold a thing to a certain place without allowing it to quit that place, and to do so by some gentle, sweet, or harmoniously working influence or power, as when camels tied to a certain stake in a certain spot move around it in a comparatively large circle, contentedly feeding upon the luxuriant grass that abounds. So the Pleiades keep and hold in their places the worlds and systems of worlds as they go moving in their circling orbits around that starry stake, that pivot of power. In their revolutions around the Pleiades these worlds and systems of worlds move most harmoniously. There is not a deviation, not a disturbance. So the holding and keeping influences or powers of the Pleiades are gentle, sweet, harmoniously working. It is the harmonious operation of God's great laws reigning throughout the universe. Did not such harmony prevail, were the Pleiades to let go or loosen for a moment their constant and harmonious holdings and keepings of the worlds of the solar system, destruction and disturbance would come to those worlds, and cosmos be turned to chaos. And so the wisdom, power and goodness of God are mightily and magnificently manifest. The force of the challenge to Job and the glorious truth contained in the same are apparent. Canst thou bind together, stop, bring to naught these constant and powerful and harmonious holdings of the Pleiades? And so understand, moreover, that God reigns in and over human affairs, wisely, beneficently, omnipotently,—making every thing to work together for good.

The bands of Orion are his מוֹשְׁכוֹת, from מָשַׁךְ, Arabic مسك = Masak, that is, *the drawings*, *the takings hold*, *the drawn bandings*, *the girdlings* of כְּסִיל. According to the Hebrew and Arabic usages of the word כְּסִיל, it refers to the constellation of Orion. The three stars about midway in the constellation, and arranged somewhat obliquely as to the rest of the constellation, constitute the bands or girdlings of Orion. From these girdlings three other stars are ranged downward, constituting Orion's pendent sword. The interpretation which represents Orion as a giant chained to the skies, etc., is a comparatively modern myth which is utterly without foundation in the language, and utterly unworthy being thought of in this connection. God is speaking; and God is speaking about past and present and eternal facts, and not about the possible and passing and puerile fancies of men. כְּסִיל is derived from כָּסַל whose primary meaning appears to be "to be fleshy, to be fat," whence כָּסַל *loin, flank.* The word is applied in a good and bad sense. In a good sense, as meaning "strength, firmness, boldness." In a bad sense, as meaning "languor, inertness, folly." The corresponding Arabic word كسل = Kasal comprises both of these meanings, and not simply the meaning of "languor and inertness," according to Gesenius. According to the first meaning, and the root of the word, we have the signification of giant, and hence Orion, a constellation or set of stars representing in full outline a giant figure. But we must go to the Arabic, and to the ideas of the old Arabian Astronomers, to be confirmed and further informed in the interpretation of כְּסִיל by Orion. As in the case of the Pleiades, so the Arabs have a number of names for the constellation Orion. It will suffice to mention two or three of these as illustrative of the passage. Orion was and is called الجَبَّارُ = Al-gabbaro, that is, "the great, mighty, gigantic one." This is the word used in the Arabic versions. Orion was so called because the relative position of the stars constituting that constellation represented the form of a kingly and gigantic personage enthroned in the heavens and marching through the skies. The constellation of Orion was also called الجَوْزَآء = Al-Goza, from جوز = Goz, meaning "to pass in or along, to traverse or cross the middle, and pass through it." The constellation of Orion was so called because of the three very bright stars disposed obliquely in the midst thereof, constituting the bands or girdlings of the starry giant Orion, as passing along and about his middle or waist or loins, and so called by the Arabs النَّظْمُ = En-Nazm, and نِطَاقُ الجَوْزَآء = Nitak-ul-Goza, and نَقَارُ الجَوْزَآء = Fakar-ul-Goza. The word God employs is כְּסִיל. It is derived from כָּסַל *to be fleshy, large, strong, firm, bold; hence giant; hence Orion.* The precisely corresponding Arabic word is كسل = Kasal, which has the same meanings and additional meanings: as, for example, a person strongly taking and firmly holding a certain position; and again, the strong cord or band of a bow as wound around one end and strongly pulled across the middle, and firmly wound around the other end. These definitions refer plainly and can refer only to the constellation Orion. How so? What is the fact about that constellation? Just this: that those three brilliant stars which constitute the bands or girdlings of Orion never change their form. They preserve the same relative position to each other and to the rest of the constellation from night to night, and year to year, and age to age; so that they present precisely the same appearance to us now that they did to Job in the land of Uz milleniums ago. In the vast firmament of starry hosts, where constant and stupendous changes are going on, these stars constituting the bands of Orion do ceaselessly, changelessly maintain their relative positions. And so as to the force of the challenge,—Canst thou loosen, open, disband these firm bands?—Canst thou bring change, disturbance, disorder as to the relative positions uniformly and uniquely occupied by these stars in all time? Alter these unvarying positions, annul the law which binds them together in these eternal relations, burst open those blazing bands—if thou canst. And so as to the truth set forth,—Understand, O Job, understand, O man, that the All-wise, All-mighty, All-good God is uniformly, unchangeably, unendingly so.

Job's scientific knowledge, as well as spiritual appreciation of these astronomical allusions, can scarcely be a matter of doubt. If any one doubt it, let me remind him that he is making God to darken counsel by using words without knowledge in thus addressing Job with language of which Job had no true or adequate comprehension. Let me remind him that Job's spiritual appreciation of such language as this was such as to overwhelm him with penitence, humility and awe; and the production of such an effect is conceivable only on the ground that Job's scientific knowledge was very accurate and very profound. Let me remind him of the preeminent position occupied by the Arabians from the very earliest times as to the science of Astronomy. Let me remind him of the meanings of those three ancient Arabic expressions before mentioned as used to designate Orion and his girdlings or bands, نظام الجوزاء and نطاق الجوزاء and فقار الجوزاء, that is, the regularly ordered, the eternally ordered, the eloquently and magnificently ordered bands of Orion. Let me remind him that there are numerous passages in the poetry of the old Arabians that display a remarkable knowledge of Astronomy, similar to that revealed and displayed in these passages of Scripture, which were, I doubt not, thoroughly understood by the great Arabian patriarch Job. I quote a couplet from an old Arabian poem at hand,—a poem celebrating the matchless and immemorial hospitality of the Arabians:—

> "I looked to the sky's azure tent, where Orion already
> Stood watching by night, *and his sword in its belt glittered steady.*"

Beha Ed Deen Zoheir, an Arab poet of Egypt who flourished in the thirteenth century, says,—

وَتَفَرَّعَتْ لِلْمَجْدِ مِنْكَ ثَلَاثَةٌ   كَثَلَاثَةِ آلْجَوْزَاءِ فِى جَنَبَاتِهِ
مِن كُلِّ مَهْدِيٍّ غَدَا فِى مَهْدِهِ   يَسْمُو اِلَى اَسْلَافِهِ بِسِمَاتِهِ

> "Well mayest thou rest! three sons are thine,
> Who shall perpetuate thy line,—
> Like those three brilliant stars that shine
> On old Orion's breast.
> Who in their very cradle bore
> Marks of God's guiding hand, and wore
> Signs of that worth, with which of yore
> Thy ancestors were blest."

"Canst thou bring forth Mazzaroth in his season?" The word is מַזָּרוֹת. We are advised to change the מ into נ and derive the word from נָזַר *to separate* *oneself, abstain, consecrate.* We are advised to change the ר into ל and convert מַזָּרוֹת into מַזָּלוֹת. According to this latter change we are to render the word by "lodging places," from the Arabic منزل = Manzal, and refer it to the signs of the Zodiac. But all this is so arbitrary and unnecessary, so utterly without any reasonable foundation, that it becomes irreverent and preposterous to think of God, who is here speaking,—to think of God as thus changing, accommodating, corrupting language in its usage,—God, who all through this chapter has been using words that corresponded with the utmost truth and accuracy to the actual, scientific, creative facts about those phenomena concerning which he was speaking. מַזָּר is an unused root in the Hebrew, but it is not an unused root in the Arabic. The root exists under precisely the same letters in Arabic, viz., مزر = Mazar. One of the principal definitions of this root in Arabic refers to the perforated piece of wood at the top of the tent into which the upper extremity of the tent pole is thrust as a button into its loop, and also to the pulling of the ropes that join this piece of wood at the top of the tent to the stakes all around the tent about which the several ropes are looped or buttoned. Now it is utterly impossible to give this language any other interpretation than that which refers it to the satellites as they move about their planets, held to the planets by the law of gravitation; to the planets and their satellites as they move about the sun, held by it and to it according to the same law of gravitation; to the sun and the planets and the satellites and the whole solar system moving about Alcyone of the Pleiades, held by it and to it according to the same wonderful law. And so as to the force of the challenge,—What does man know about the movements of these bodies, about the law of gravitation? How much less can he effect as to the sending forth of these planets, each in its appointed time, each to its appointed sphere, each with its appointed velocity, and thus maintain them? Here is a complexity of bodies, a complexity of relations, a complexity of movements. And yet in the midst of all this manifold and marvelous complexity, there is a marvelous harmony. In all this complexity and harmony the infinite wisdom, power, and goodness of God are transcendently manifest. And the teaching,—the same is certainly and gloriously true as to man in the complexity of human affairs.

MISCELLANEOUS NOTES.

By John P. Peters, Ph. D.

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The prophet Isaiah (x., 8) makes the Assyrian king say, הֲלֹא שָׂרַי יַחְדָּו מְלָכִים. I do not know that attention has been called to the reference which is here made to the difference of usage of the related Hebrew and Assyrian, in the words for "king" and "prince." The Hebrew מֶלֶךְ has the signification of the Assyrian šar, and, *vice versa*, Assyrian malaku corresponds in sense to Hebrew שַׂר. The prophet plays upon this difference of use.

Amos i., 6—Gaza is to be punished עַל־הַגְלוֹתָם גָּלוּת שְׁלֵמָה. Gesenius, *Handwörterbuch*, 9th edition, would render this "because they took captive," *die gefangenen in voller Zahl.* The LXX. explain גָּלוּת שְׁלֵמָה by *αἰχμαλωσίαν τοῦ Σαλωμών.* The translation of the LXX. makes no sense, but suggests a change of pointing for the Hebrew which makes an unintelligible passage intelligible, viz., גָּלוּת שְׁלֹמָה. What the prophet seems to mean is, that Gaza is to be punished for its breach of a professedly friendly relation, in kidnapping Hebrews to be sold as slaves. It means "because they carried captive them who were at peace." The same meaning belongs to the phrase in the 9th verse, where Tyre is guilty of the same crime. Perhaps it is not necessary to change the pointing of שְׁלֵמָה in order to justify such a rendering. A glance at שָׁלוֹם and שָׁלֵם in a Hebrew lexicon will show any one that, at least according to our Massoretic pointing, the two words have been somewhat confused in use. So, in our English Bibles, at Gen. xxxiii., 18, we read, "And Jacob came to Shalem, a city of Shechem," where the real sense is, "And Jacob came in peace to the city of Shechem." At Mic. ii., 8, it has been suggested that we should read שְׁלֹמָה for שַׂלְמָה (cf. Smith, *Prophets of Israel*, p. 427).

Isa. xi., 15.—The sense of this verse seems to be, "As Jehovah laid under the ban the tongue of the Egyptian sea; so will he wave his hand against the Euphrates with a blast of his breath, and smite it into seven rivulets, and make a way for sandaled feet." The comparison throughout the passage is one of the past and the future. The rescue from Egypt is made the text of a promise of rescue from Assyrian bondage. This comparison is carried so far that, in imitation of the Song of the Sea, (Exod. xv.) we have here (Isa. xii.) a similar song to be sung after the new deliverance, Isa. xii., 2 even being quoted partly from Exod. xv., 2.

Amos v., 25–27.—The use of tenses and conjunctions, as also the connection of thought, in this passage, seems to me to be the same as in the passage from Isaiah just quoted. "Sacrifices and meat offerings ye offered unto me in the wilderness forty years, O house of Israel; so shall ye take up Sikkuth, your king, and Kiun, your star-god, your images which ye made for yourselves, and I will carry you captive beyond Damascus." The wandering out of captivity in the past is compared with the wandering into it in the future; the worship of the true God in the past, with that of idols in the future. In the translation of the passage I have transposed צַלְמֵיכֶם, as suggested by Professor Schrader (KAT. 442) to a position after אֱלֹהֵיכֶם. He would point סַכּוּת and כֵּיָן, explaining the former as Sak-kut, a Sumerian-Akkadian name of Adar, and the latter as the Assyrian Ka-ai-va-nu, or Saturn, making them thus nearly identical. The former name reminds us involuntarily of סֻכּוֹת בְּנוֹת of 2 Kgs. XVIII., 30, which latter Mr. Budge says is the god Zarpanituv.

Isa. VII., 14.—The best commentary to this passage is, it seems to me, Mic. IV., 10. In the latter passage, the Daughter of Zion is in travail with the birth of a purified remnant. The capture of Jerusalem itself is represented as part of the throes of labor. "Writhe and twist, Daughter of Zion, like one that giveth birth; for now shalt thou go out of the city and dwell in the field." In Isa. VIII., 8, 11, עִמָּנוּ אֵל seems to be used to indicate the purified remnant which shall still remain after the Assyrian river has overflowed the land, against which no counsel or might of the foe shall prevail, because it is a god-with-us. In Isa. VII., 14, in spite of the very unusual word used, הָעַלְמָה, I believe that the בַּת־צִיּוֹן is spoken of. She is pregnant with the עִמָּנוּ אֵל, the purified remnant, and in the distress that is at hand the prophet sees the pangs of birth. It is quite possible that we owe the unusual word here used, הָעַלְמָה, to the unoriginal form in which the prophecy has been preserved to us, as a mere abstract put into shape apparently by some one other than the prophet, at some period posterior to the events recorded. On the other hand, it is quite possible that the LXX., ἡ παρθένος, may represent the original reading; so that we should substitute, in the Hebrew, הַבְּתוּלָה for הָעַלְמָה. This would be the natural word to use with reference to the Daughter of Zion (cf. Jer. XVIII., 13; XXXI., 4, 21; Amos V., 2). Is it possible that we have in the Hebrew a doctrinally modified text, the LXX. testifying to the true original? The Targum of Jonathan, usually so free in its use of משיחא, even in Isa. LIII., gives no hint, of a Messianic character, of the prophecy in Isa. VII., 14, nor, where עִמָּנוּ אֵל is again used, in Isa. VIII., 8, 11.

GRAMMATICAL QUESTIONS.

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THE REPETITION OF THE CONSTRUCT STATE BEFORE A SECOND GENITIVE.

The language of the grammars on this subject is pretty harmonious. Gesenius (§ 114 : 1): "The language avoids, also, letting a noun in the *construct state* be followed by several genitives connected by *and* (וְ), and prefers in that case to repeat the *nomen regens; e. g.*, Gen. XXIV., 3 אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ *the God of the heavens and the God of the earth.*" Ewald (339: *b*): "If a noun in the construct state or a preposition refers to several nouns, it is always to be repeated (see § 289), unless those which follow attach themselves readily, in accordance with the meaning, to the first; as זָבַת חָלָב וּדְבָשׁ *flowing with milk and honey*. Exod. III., 8, and other examples in Judg. I., 6, 7; 1 Chron. XXIX., 2; Prov. I., 3. [Judg. I., 6, 7. and 1 Chron. XXIX., 2, give four instances of a pair of genitives after a single construct noun. Prov. I., 3, is more noteworthy: לָקַחַת מוּסַר הַשְׂכֵּל צֶדֶק וּמִשְׁפָּט וּמֵשָׁרִים׃ *to receive the instruction of wisdom, justice, and judgment and equity.* Four genitives, the last two of which are joined by וּ]. When there are several nouns the construct state is often repeated with every one, or with every two, Jer. VIII., 1., Isa. II., 2." Jer. VIII., 1, gives five genitives, each preceded by its own construct state, which is עַצְמוֹת *bones* in every instance. Again, Isa. II., 2, gives three pairs of genitives after the thrice repeated רוּחַ *spirit*. An examination of this passage will show that the two genitives attached to the same construct are closely united to form a single idea. Ewald (§ 289 : *c*) seems to furnish an explanation for the non-repetition of the construct in the instances where it is not repeated with each genitive. "Similarly, a poetic writer may only mentally resume the construct state in the case of a subsequent member of the sentence, whether this be in the beginning of the following part, Prov. I., 3, or after some other words in the middle of it, Job. XXVI., 10." That is, in Prov. I., 3, cited above, מוּסַר is to be repeated after the ăthnāḥ, because there is no וְ before צֶדֶק [?]. In Job XXVI., 10, the explanation is good for the somewhat peculiar translation of Ewald, which, however, seems both unnecessary and harsh. In any case this seeming explanation in Ewald (§ 289 : *c*) is applied only to poetic constructions, and therefore will have no value for a frequent occurrence of the construction in prose. There are several instances where this explanation has no value, and another may be suggested which is to the mind of the writer much better; it is an explanation which is in accord with the citation from Ewald (§ 339 : *b*). The translator of Ewald's Hebrew Syntax (after § 289 : *c*) inserts a passage as follows: "Nor does the Hebrew even like to have two or more nouns co-ordinated after one construct noun; the governing word is rather repeated before the second subordinated noun; thus, *the God of heaven and the God of earth*, Gen. XXIV., 3; *the God of Abraham, and the God of Isaac, and the God of Jacob*, Exod. III., 6, 15; but the shorter mode of expression is also used, see verse 16." In Müller's Hebrew Syntax (§ 75 : *c*) the same statement is made as in Gesenius. A remark is added, however, (§ 75 : *c*. Rem. *a*): "Rarely as in Gen. XIV., 19, קֹנֵה שָׁמַיִם וָאָרֶץ 'Possessor of heaven and earth,' where, however, both genitives are still of the same kind, viz., possessive."

The liking of the Hebrews to repeat the construct noun is doubtless caused by the tendency to circumstantiality in narrative. This tendency has powerfully colored the New Testament diction (Winer's New Testament Grammar, § 65 : 4). The exceptions to the rule cited from the grammars, however, are far too numerous to be called rare. They are so numerous as not to prove the rule, but to break it down. It is not said that the exceptions are more numerous than the instances of conformity, though the general impression of the writer would lead him to say so. The following references show something of the frequency of the violation of the rule: Deut. XII., 6; XXVIII., 4, 51; XXXII., 19; Isa. I., 28; X., 28; XLV., 14; LX., 6—give illustrations of genitives in pairs. Deut. VIII., 7; Isa. I., 11; XXXVII., 3—give illustrations of genitives in groups of three. Isa. XXXVI., 17 gives two pairs. Deut. VIII., 8 gives five genitives after one construct. This list is not exhaustive, and is purposely confined to these two books. The writer doubts whether as many instances of accordance with the rule will be found as he has noted exceptions. Of course these two books cannot prove universal usage. Their usage, or lack of usage, is enough to raise the question how extensive an usage the rule records.

A more important question is, What is the difference in thought between the phrase in which the construct is repeated and the phrase in which it is omitted? One suggestion has been noted above, viz., that the construct was repeated in thought with the second genitive. This was suggested only for the usage in poetry. Without doubt, this is a correct explanation of some cases, but not of most. Another suggestion is to be found in the quotation above from Ewald (§ 339 : *b*), in the words "unless they attach themselves readily, in accordance with the meaning, with the first." The citation from Müeller (§ 75 : *c*, *Rem. a*) is in harmony with this. To put it in another form, it is like the mode of conception in the New Testament Greek, when a preposition is expressed with only the first of several nouns governed by it. Cf. Winer's New Testament Grammar (50 : 7), "When two or more substantives dependent on the same preposition immediately follow one another, joined together by a copula, the preposition, if the substantives in question denote things which are to be conceived as distinct and independent, ...but not repeated, if the subtantives fall under a single category, or (if proper names) under one common class." To the same effect Buttmann's New Testament Grammar (§ 147 : 30), "By omitting to repeat the preposition, the writer gives an intimation that he regards the members rather as homogeneous, belonging together, or united into one whole; by repeating it, that he wants to have them taken as independent, of a dissimilar or even contrary nature." Similar are the explanations given of the repetition or non-repetition of the article after the first of two or more nouns of the same number, gender and case and connected by *καί*. Buttmann, § 125 : 15, 16 and 17; and Winer, § 19 : 3, 4 and 5.

The principle involved is rather a necessity in the nature of thought than a mere usage. It is likely, therefore, that the same phenomena and the same mode of expression might occur in languages so widely dissimilar as the Greek and the Hebrew. Therefore, it would seem that, where the Hebrew *wished to portray with* *circumstantiality the individual relations or properties of that which was expressed by the construct noun, he repeated it with each genitive, or sometimes with each pair of genitives. If he wished to unite these relations in a group and to ignore the individual relations, he did not repeat the genitive.* To illustrate the point take an example which has been mentioned above: אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב Exod. III., 6, 15; IV., 5. In Exod. III., 16, we find only one construct: אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב. This same form is found in 1 Kgs. XVIII., 36; 1 Chron. XXIX., 18, and 2 Chron. XXX., 6. In these last references וְיִשְׂרָאֵל is used in the place of the וְיַעֲקֹב of the earlier expression. Where אֱלֹהֵי is not repeated it shows more clearly the idea of the one God in his relations with the race-ancestors. Where אֱלֹהֵי is repeated it brings out the idea of God in relation to each of the great ancestors of the race. This may account for the fact that the later expressions all group the three names together. In the earlier conception, because, perhaps, the writer had the three individuals more distinctly in mind, Abraham, Isaac and Jabob are individualized by the repetition of אֱלֹהֵי. In the later writings the three ancestors were conceived in their common relation to the race rather than in their individual relation. Some confirmation of this conception is found in the phrases in Exod. II., 24, בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב, and 2 Kgs. XIII., 23, where the preposition אֶת is used with אַבְרָהָם and omitted with the following genitives. It is worthy of note that this group of names occurs with אֶל after וָאֵרָא in Exod. VI., 3; with לְ after נִשְׁבַּע or נִשְׁבַּעְתִּי in Gen. L., 24; Exod. XXXIII., 1; Num. XXII., 11; Deut. XXXIV., 4; after זְכֹר in Deut. IX., 27; as appositives after a preceding noun in Deut. I., 8; VI., 10; IX., 5, 27; XXIX., 12; XXX., 20. In all these cases the preposition אֶל or לְ is repeated with each of three names. This group of words occurs but one other time—in Lev. XXVI., 42, and this passage seems more than almost any other to verify the opinion that the repetition is for the sake of circumstantiality. וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר *Then will I remember my covenant with Jacob; and also my covenant with Isaac and also my covenant with Abraham will I remember, and the land will I remember.*

CONTRIBUTED NOTES.

On the Semitic Languages In General.—All the Semitic languages constitute a strictly peculiar and individual family, which is most sharply distinguished from all other human tongues by definite laws and peculiarities. Among these peculiarities the following may be mentioned as the most important:

1) So far as inflection is concerned, all inflectional roots are at least triliteral, or are so considered. The triliteral character is the rule. The indicative roots (Deutewurzel), which are capable of inflection only in a very imperfect manner, are an exception to this rule. They constitute a very ancient portion of the language. These and a number of concept roots (Begriffswurzel) which yield to the ordinary inflection only with great difficulty, and very clearly show the marks of having originated from biliteral roots, point to an older period of the language, when the law of triliterality did not yet exist. This is not to be understood to mean that then no triliteral roots existed at all. In the case of many triliteral roots, every attempt to reduce them to a biliteral character ends in a failure. In that period of the language, the triliteral roots probably occupied the same position with reference to the biliteral that the pluriliteral now hold by the side of the triliteral. Gradually their number increased, as by augmentation of sound the biliteral roots were raised to the position of triliterals, until finally the latter constituted the majority, and caused the biliterals that remained to take their inflection. The present system of both nominal and verbal formation can in its fundamental types—but only in these—easily be older than the law of triliterality.

From this law of triliterality, it follows that the union of a consonant with a vowel does not suffice for the formation of a complete and inflectional root, as, e. g., is the case in the Indo-European and the Tartaric languages. For instance, *as* = to be; *do* = to give; Turkest. *ko-mak* = to place, etc.

2) The position of a vowel within the root does not contribute to the meaning of the root.

3) The variations of the vowels within the three-root consonants does not effect a difference in the meaning of the roots. Roots with the difference in meaning which the German language has in *haben*, *heben; laben*, *leben*, *lieben loben; Last*, *List*, *Lust*, could not exist side by side in any Semitic language.

4) Since then the meaning of the root clings to the group of consonants, the changes in consonants is accordingly restricted to very narrow limits. The different derivatives from the roots can therefore, in the various Semitic languages, not be so unlike each other, as, e. g., is the case in the Indo-European language; for instance, *εἰμί* for *ἐσμί*, Sanskrit *asmi*, Lat. *sum* for *es-um*, Gothic *im* for *is-m*. On the other hand, the Semitic makes a most extensive use of vowel changes, in order to bring out the finer shades of meaning which the word conveys over against its root as also over against other words. In this manner the vowel *a* characterizes, in the perfect, the active transitive meaning; *a* in conjunction with *i* and *u*, the intransitive; *u* with *i*, or *a*, the passive. In the same manner the imperfect is distinguished by a peculiar vowel from the perfect. From this it is also plain that the possibility of the mechanical change of vowels is a very lim-

ited one, and is found more in connection with prefixes and suffixes than with roots. In consequence of this, the Semitic languages differ from each other in grammatical features scarcely more than do the Germanic or the Slavonic.

5) The Semitic languages have a number of peculiar sounds that are wanting in other languages. These are the emphatic sounds צ, ט, ק and ע. Beside צ there seems at one time also to have existed a צ̇ ḍa, beside ע a ע̇ Ṛain.

6) The Semitic languages have indeed passed beyond the agglutinative stage, and have become inflected languages; however they lack the ability of distinguishing in the verb the time in which the action takes place. In the place of this, the distinction between completed and non-completed action is a substitute of less value, and the distinction between the genders that is carried almost throughout the verb, is, strictly speaking, a luxury. The inflection of nouns, however, especially when compared with the Indo-Germanic, the Tartaric, and the Finnish languages, is very meagre. The richest of the Semitic languages knows only three cases, and cannot everywhere keep even these apart in form.

7) A further want is the inability to form new verbs by the union of a preposition and a verb, or of a noun and a verb. From this is explained the varied and often abrupt transfers of meanings in the Semitic roots. Every outward sign of a transfer of a general meaning upon something special is wanting, or *vice versa*, how one special meaning is applied to another special, or a general to another general. To a small extent this lack is made good by the possibility of deriving new verbs in the form of various verbal stems from nouns (*verba denominata*), whose meanings then contain the special ideas of the noun.

The Semitic languages, on account of their peculiarities as just explained, could most aptly be called the Triliteral languages. The name Semitic, by which they are now known, is a very recent designation. It is first found printed in an article of August Ludwig Schlözer on the Chaldees, printed in the *Repertorium fuer Bibl. und Morgenländ. Literatur* in 1781. The honor of having given the name wide acceptation belongs to Johann Gottfr. Eichhorn, who also claims to have invented the name. Before that these languages were called simply oriental. The name Semitic is based upon the fact that, as far as was known then, those nations that, according to Gen. x., 21 seq., descended from Shem, spoke languages related to the Hebrew. That the Phœnicians, who according to verse 6 were a Hamitic tribe, spoke such a tongue was explained by their having adopted a new language. However, this latter view is in the highest degree improbable. And then Genesis x. gives us only geographical notices in a genealogical garb. Therefore the designation Semitic is inappropriate and misleading. However, since Eichhorn's day it has been generally in vogue, and in scientific discussion it has gradually received a definitely fixed idea. For this reason it is best to retain the name, although not what a correct exegesis of Gen. xi. 10 would suggest as to the linguistic relationship of the children of Shem.

The Semitic languages, by the marks that have been noticed above, are sharply distinguished from all other classes of languages. Especially is it a fixed fact that between the Semitic and the Indo-European groups no genealogical relationship exists. To such a relationship the agreement not only in roots is necessary, but also in the grammatical structure. The latter is in the two families essentially different, and just as little can the former be found. The attempt has often been made to show the connection as far as roots are concerned. But no other roots except the onomata poetica agree. And if the variety of meanings did not exist in the Semitic roots, probably no attempt at an agreement would have been made. All attempts to show such an agreement do not stand the test of criticism. For the present a comparison of Semitic and Indo-European roots is not possible, because in both groups important preliminary questions are still unsolved. Comparisons between Semitic and Indo-European words is a mark of dilettantic misdemeanor (Unfug). Whenever the same words are found in both the one has borrowed from the other.

According to the opinion of other scholars a certain original relationship exists between the Semitic and the neighboring languages in North Africa, or the Berber languages together with the Egyptian. In reality there is found here not only a similarity in the roots, but also likenesses in grammatical points, as, e. g., the formation of the feminine by a *t*, of the causative by sibilant sounds (Zischlaute), the repetition of the root in order to form the intensive, etc. However, we are too little acquainted with these North African languages to pass a sure judgment. Above all, it must not be overlooked in the discussion of the question as to the relationship of the Semitic with the Indo-European or the African languages, that the same causes have the same results, i. e., that similarly disposed people spontaneously produce similar characteristics in their languages.—*Translated from Stade's Hebr. Grammatik, by G. H. Schodde.*

The Relatives ·שַׁ and אֲשֶׁר.—There are three views as to the relation of these to each other; viz., (1) The view of F. Hommel,[1] that the two are of independent origin, אֲשֶׁר being the construct of an original אָשָׁר (Assyr. ašru), and ·שַׁ (deflected to ·שֶׁ) being an original sign of relation; (2) What may be called the old view, represented by Ewald and the grammarians generally, which reckons אֲשֶׁר as the original relative, and derives ·שַׁ or ·שֶׁ by aphæresis of א and assimilation of ר; (3) That of Sperling,[2] who makes ·שֶׁ the original relative, and derives אֲשֶׁר from it by prefixing an independent pronominal stem *a*, and affixing lă (which appears also in the Arabic relative alladi), ל being then hardened to ר.

The second view has been sufficiently refuted by Sperling. Of the first and third, the third seems to the present writer to contain the essence of the truth, in deriving אֲשֶׁר from ·שַׁ. Hommel's objections may be reduced to three;—1st. There is an ašar in Assyrian, the construct of the noun ašru, and this word is used relatively. In reply, it may be stated that ašar is frequently used relatively where place is referred to (and this may be explained as a loose mode of expression with the relative omitted [cf. Isa. XXIX., 1; perhaps also Job XVIII., 21], or as a natural extension of the idea of place to place *where*); but no well attested instance has been cited to prove an extension of its meaning to other relations.[3] Hommel indeed quotes I R. 59, II., 14 seq.:—(14) Šadi*m* nisûti (15) ištu tamti íliti (16) adi tamti šapliti, (17) urḫu*m* ašṭûti*m*, (18) padani*m* piḫûti, (19) ašar kibsišu arrusu (20) Šípila ibâšu, (21) ḫarânam namraṣam, (22) uruḫ zumami (23) írtidi—as an example of a wider use; but ašar in this case may be regarded as having its primary meaning, with the relative understood before it, and used just as it is in Lotz, *Tiglathpileser*, p. 28, l. 38. The fact that kibsi ends in *i*, though not demonstrative evidence of it, has its bearing in this direction; for the termination *i* is very rarely found in the nominative of nouns.[1] The similarity between ašar and אֲשֶׁר may be explained, then, as a mere coincidence.

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[1] In ZDMG., 1878, pp. 708–715.

[2] *Die Nota Relationis im Hebraeischen*, Jena, 1876.

[3] This point seemed so important, and the writer's knowledge of Assyrian so meagre, that he has consulted his friend Dr. Lyon on the subject, who informs him that he has found no passage where ašar is used relatively save in respect to place.

The further objections of Hommel, namely, that *l* and *r* in Semitic are never exchanged for each other, and that *r* is never found as a pronominal stem—if true, are not vital to the essence of Sperling's claim. It would seem, however, that אֲשֶׁר might be more naturally derived from the shorter relative than is attempted by him. Hommel is right in maintaining that ·שַׁ is original, and ·שֶׁ derived; but having ·שֶׁ; the transition to שֶׁר is not difficult, whether we suppose the Dāghēš to have arisen simply to make prominent the previous sound (as Sperling claims), or as compensation for the ל of שֶׁל; for the use of ר to avoid Dāghēš-forte is not unknown in Semitic, but is found, not only in Aramaic and Hebrew Quadriliterals, but also in other words, as, e. g., כֻּרְסֵא for כִּסֵּא, דַּרְמֶשֶׂק beside דַּמֶּשֶׂק. After the addition of ר, the word might easily take on the character of a separable, and then prosthetic א would be appropriate. Cf. the Samaritan de, but with suffixes ed. For the change of an inseparable into a separable cf. בְּמוֹ, לְמוֹ, כְּמוֹ.

According to this explanation, then, the original שַׁ was supported by Dāghēš-forte and deflected to ·שֶׁ. For the Dāghēš, ר was afterwards substituted, and the word thereby formed received prosthetic א, an increase familiar in the Semitic tongues.

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Genesis xx., 16.—It is shown by Dillmann, in his *Kommentar*, that וְנֹכַחַת is found in the Nĭph'ăl Perf. 2d sing. f., with wāw consecutive, and his translation may be rendered into English as follows: *And with all* (that are with thee)—*thus thou art proved* one to whom a wrong has been done or......*thus thou art justified.* וְ is consecutive, and introduces the conclusion from the preceding statement. A Participle is out of place in such a connection, and a feminine noun no less so. We might suppose the word to be Perf. 3d fem. in תַ, *and concerning the whole matter thus it is settled;* but this idea would be expressed with the masculine, not the feminine. Hence our author feels himself shut up to the second person fem., and he corrects the text to וְנֹכַחַתְּ. So far Dillmann. In the occurrence of such a form, however, is there not a key to the solution of the problem of the helping ַ of Lāmĕdh Guttural verbs in the 2d person feminine? Some writers regard it as *furtive*, while others regard it as a full vowel; but this reading (if correct) in ת seems to be nearly decisive for the second hypothesis, for it gives us a form which is just what we should expect the verb to assume under the influence of a helping vowel, and similar to מֶלֶךְ, זֶרַע, יִרֶב. In such cases as these, a final aspirate, if preceded by the helping vowel, loses its hard sound, though it is quite usual to retain the hard sound and go without the helping vowel, and we have such forms as וַיֵּשְׁתְּ and even a noun נֵרְדְּ. It is a singular fact, however, that, in very rare instances, the hard sound is retained after the helping vowel has been inserted, e. g. in יִחַדְּ, Job III., 6; יִרַדֹּף, Ps. VII., 6. Now יִחַדְּ being a form precisely analogous to יִרֶב and especially to וַתַּעַד, Hos. II., 15, it is idle to say that the vowel in the first instance is *furtive*, and in the second a *full* vowel (see, however, Stade, *Grammatik*, p. 85). The possibility is thrown open, then, of retaining a hard sound after a vowel. If so, the same is true of the vowel in the 2d person f. of Lāmĕdh Guttural verbs. The hard sound of this person might very well be retained, usually, in order to conform to the analogy of the other persons, while a word such as we have considered in this note gives the more accurate form of the same. IBID.

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[1] Cf. C. H. Toy, in *American Journal of Philology*, Vol. V., No. 4.

Note on כְּעַן (Dan. II., 23; Ezra V., 16) כְּעֶנֶת (Ezra IV., 10, 11; VII., 12) כְּעֶת (Ezra IV., 17).—It may not seem out of place to repeat, substantially, that which has already appeared in print, but which may not have been seen by many readers of HEBRAICA. There can be little doubt that these three words have a common origin in עֵת and כְּ, that the root of עֵת is עָנָה (akin to אָנָה), that עֵת, therefore, means "time" as that which is "approaching," "coming to meet one," "happening," and that the word may have a local as well as a temporal signification.[1] According to this, כְּעַן may very well mean "now," as derived from the idea "according to time," while, in another connection, כְּעֶנֶת or כְּעֶת may have a local meaning "according to that which immediately follows this place." No other explanation seems appropriate in Daniel and Ezra, and so the meaning "thus," "as follows" (not, however, "and so forth," as given in Gesenius's Lexicon; for "and so forth" refers rather to what is omitted than to what is expressed, while here there is probably no question of anything in mind which might be said in a formula, or the like, but was not) seems the only one admissible.

IBID.

צַלְמוּת **or** צַלְמָוֶת?—In *The Prophecies of Isaiah* (ed. 3, vol. II., pp. 142–3) I have ventured to combine both views as to the right pronunciation, suggesting "that the original pronunciation was צַלְמוּת, and the original meaning 'blackness' or 'darkness'; but that, as no other offshoot of the same stem had survived in Hebrew, the word passed into disuse, till Amos (V., 8) and Isaiah (IX., 1) revived it." I suppose these prophets to have needed a fresh word to express "deep gloom," and to have assumed a didactic derivation from צֵל and מָוֶת. I will not repeat my arguments, but quote some remarks of Prof. Nöldeke, who supports Hitzig in his opposition to the now popular theory that צלמות, i. e., darkness, is the true form. "We have no right, for the sake of a root unproved elsewhere, to give up the ancient traditional and very appropriate pronunciation. Observe, too, that the word occurs seventeen times in the Old Testament, but never in the construct state; this is much more easily explicable if the word is a compound than if it is simple. The only passage (Job XII., 22) in which the gender and number of the word can be recognized, speaks (though not with absolute decisiveness) for the masculine singular, i. e., for the old view." (Review of A. v. Kremer's *Altarab. Gedichte* in *Gött. gelehrte Anzeigen*, 1867, Bd. I., p. 456).

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[1] See the opinion of Fleischer in appendix to Levy's *Woerterbuch ueber die Targumim*, p. 572.

To an inquiry made in my behalf by a friend of mine, Prof. Nöldeke thus replies. "The tradition is unanimous....and this view gives an excellent sense. It is not important that, by the frequent use of the word, the signification became somewhat weakened." He points out that צֶלֶם is always a plastic image, never a painted one, much less a "shade" (as Mühlau and Volck). He does not, however, take account of the fact that צלם *to be dark* occurs in Assyrian, and is, therefore, an old Semitic root. This fact, and the use of צלמות in Job XXXVIII., 17, and probably elsewhere, for Hades (either by direct reference or allusively) compel me to recognize an element of truth in the theory which Prof. Nöldeke rejects. See my note as above. T. K. CHEYNE.

Moriah.—The Chronicles (2 Chron. III., 1) seems to have explained the word "shown by Jehovah" (מָרְאֶה־יָהּ), but the writer of Gen. XXII., 14 (whether a glossator or not) seems to me to distinguish *the mountain called* "Jehovah jireh" from the region of "the Moriah" specified in verse 1. In other words, it is not provable that he interpreted "Moriah" like the Chronicles. Is not "Moriah" probably a lengthened form of מוֹרֶה (XII., 6), as Gesenius (*Thesaurus*, *s. v.*), Ewald (*Gesch.* III., 313), and Grätz (*Monatsschrift*, 1872, p. 537) have more or less positively held? There were Morehs in several districts of Palestine (see Gen. XII., 6; Judg. VII., 1, where, however, the Peshito reads הרמה).—N. B. The versions take no account of the final יה. Josephus calls the mountain of the sacrifice τὸ Μώριον ὄρος (*Ant.* I., 13, 1). The historical exposition of Gen. XXII., 1-14 must be reserved for another place. IBID.

At page 387 of the OLD TESTAMENT STUDENT, June, 1884, Mr. Hansen refers to the unique sense of "conscience" for מַדָּע in Eccles. X., 20. He may be inclined to accept Klostermann's proposed correction of בְּמַדָּעֲךָ into בִּמְדָעֲךָ *among thine acquaintance* (*Studien und Kritiken*, 1885, Heft 1). How strange the parallel between the conscience and a sleeping-chamber presupposed by the traditional text! IBID.

Errata in the Baer-Delitzsch Edition of Proverbs.—For the convenience of those who have the Baer-Delitzsch edition of Proverbs, it may be well to note certain needed errata in the dissertation *De primam vocabulorum litterarum dagessatione*.

p. viii, § 1, last line,	for 12	read 13
" § 2, line 7,	" 4	" 14
" foot-note 1, line 1,	" quinque	" sex
" " 2, last line,	" 6	" 18 (*bis*)
p. ix, § 4, line 2, after *Mem* insert the words "vel *Beth* et *Pe*."		
" " " 9,	for 8	read 18
" " " 9,	" 9, 10	" 10, 9
" " " 11,	" 10	" 11
" " " 12,	" 26	" 25
" " " 15,	" 12	" 2

p. ix, § 4, l. 16,	for 24, 6	read 24, 5
“ “ “ “	“ 29, 6	“ 29, 36
“ “ “ 19,	“ 11	“ 21
“ foot-note 2, line 1,	“	“ 20, 26
p. x, § 5, line 8,	“ 5	“ 12
“ “ “ 8,	“ 23	“ 24
“ “ “ 8,	“ 6	“ 7
“ “ “ 3 from bot.	“ 25	“ 15
“ foot-n. “ 5,	“ 28,16	“ 28, 17
“ “ “ 5,	“ 31,16	“ 31, 36
“ “ “ 7,	“ 17	“ 27
p. xi, text, “ 3 from top,	“ 17, 6	“ 17, 7
“ “ last line,	“ 5, 5	“ 4, 13
p. xii, “ line 1,	“ 10	“ 9
“ “ “ 15,	“ 21, 3	“ 21, 31
“ “ “ 8 from bot.	“ 29	“ 49
p. xiii, “ lines 4 and 8	“ quinque	“ sex
“ “ line 13,	“ 29	“ 28
“ “ “ 19,	“ 24	“ 25
p. xiv, “ “ 6,	“ Ez.	“ Ex.
“ “ “ 6,	“ 4	“ 14
p. xv, “ “ 4 from bot.	“ 25	“ 26
“ ft.-n. 1, “ 4	“ 22, 2	“ 22, 3
“ “ “ 4	“ 3, 15	“ 2, 12

O. O. FLETCHER.

Purpose without a Connective.—The simplest imaginable construction of two verbs, one of which is dependent upon the other, is that in which they are placed side by side without a connective. Such a construction is characteristic of infancy. It was doubtless very frequent in the early history of the Hebrew, as of other languages. It is still found, especially in poetry, where it is employed to give to a composition a vivacity not often sought in prose. The dependent verb is oftenest in the Imperfect, the tense suited to expressing the potentiality of an action (Driver, § 24). When this tense appears in its simplest form, there is sometimes difficulty in determining just what is the nature of the dependence expressed. In certain cases either of two or three interpretations may be adopted with little variation of the sense; *e. g.* Deut. xxxii., 39; Isa. l., 2; Prov. xix., 25. In other cases the context favors a translation by one of the forms by which, in English, a purpose is expressed. When the Imperfect appears in a voluntative (jussive or cohortative) form, there is seldom any doubt with reference to its signification (Driver, § 46). It is then usually best translated by a dependent clause with a particle denoting a purpose.

I need only call attention to the fact that the voluntative is not always distinguishable, when used, and that the sacred writers are not consistent in the use of the moods. The Imperative is a few times employed after an Imperative without a connective.

The following are among the more striking examples under this head, arranged according to the use of the moods and tenses:

PERFECT—IMPERFECT.

Isa. XLI., 2. The jussive ירד in this passage can hardly be equivalent to the simple Imperfect (Driver, § 64, Obs. Cf. the commentaries of Ewald and Delitzsch).—Job XXX., 28. The usual construction with the Infinitive is abandoned, probably because a repetition of the act is to be indicated.—Neh. XIII., 19. The command to the guard is the apodosis.

IMPERFECT CONSECUTIVE—IMPERFECT.

Isa. XLI., 7. The confident assertion of the workmen, לא ימוט, forms the apodosis.—Job XVI., 8. In this, as in the passage XXX., 28, just cited, the leading verb is קום, after which the usual construction is that with the Infinitive.—2 Chron. IV., 6. The Infinitive is followed by an emphatic explanatory clause (Ewald's *Lehrbuch*, § 337 *b*).

IMPERFECT—IMPERFECT.

Ex. XXVIII., 32; repeated, XXXIX., 23, without the verb of the protasis.—Lev. XVI., 30; an emphatic explanatory clause.—Ps. LI., 10: *that the bones which thou hast broken may rejoice.*—LV., 7: *that I may fly;* after a question implying a wish.—LXXXVIII., 11; really two successive questions (see Delitzsch *i. l.*).—CII., 14; like the last example, instead of the more usual Infinitive.—CXL., 9; similar to the construction with פן, but more striking.—Job XXIV., 14 (cf. XVI., 8).

IMPERATIVE—IMPERFECT.

Exod. VII., 9; with the jussive.—XVIII., 19; a colloquial expression.—Ps. IX., 21: *that the nations may know.*—XXXIV., 12 (cf. Exod. XVIII., 19).—XXXIX., 5; with the cohortative.—LI., 16.—LXI., 8 (cf. Jonah II., 1).—LXXXVI., 11.—CXVIII., 19: *that I may enter them,—may praise Yah.*—CXIX., 17 (cf. verses 77 and 144).—CXIX., 145.

When the purpose is negative the apodosis regularly takes אל. Exod. X., 28. Ps. XIX., 14 (cf. Job XXXIII., 18). Job XXXVI., 21.

INFINITIVE—IMPERFECT.

Hab. III., 16: *to invade it;* another construction with the Infinitive.

PARTICIPLE—IMPERFECT.

Isa. V., 11 (cf. 1 Sam. XXIX., 11, where a single act is denoted).—XIII., 9; where the construction with the Infinitive is once used, but abandoned for that with the finite verb (cf. Lev. XVI., 30).

IMPERATIVE—IMPERATIVE.

Deut. I., 21. 1 Sam. XX., 36. Jer. XLVIII., 6 There are several idiomatic expressions containing two Imperatives which might, perhaps, be shown originally to have implied a purpose; *e. g.* those in which the first Imperative is, לך, קום, etc.

The foregoing examples may, in comparison with other expressions of purpose, be called indefinite. A particle may be supplied without changing the quality, but not without modifying the intensity of the idea. It is, therefore, plain that this construction cannot be said to denote a peculiar kind of purpose, but only to give to it a lively reality, whatever may be its peculiarity.

[In Syriac the omission of the connective is even more frequent than in

Hebrew (see Uhlemann, §§ 85. 4 : *d*, *β*, and 62, 2). In this language the latter of two perfects without a connective may denote the purpose of the former (Uhlemann, § 60. 5, *b*; Bernstein's *Chrestomathia Syriaca*, p. 56, ll. 3 and 12, and p. 78, l. 3).]

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On the Source of the Name יהוה.—Since the theory that the idea in the tetragrammaton as already used by Moses had undergone the change of a development, might find some support in the claim that the name Yahweh has been taken from other religious systems, it will be necessary briefly to explain the opinions of scholars, those of our day especially, on this subject, as also what seems to be the correct view concerning it. Since Israel could have borrowed the name in question only through the presupposed or real, direct or indirect, connection with other nations, it will be best to consider in order the different nations who are claimed to have made use of the name Yahweh.

That the Indo-Europeans have this Old Testament appellation for God in the word Jovis, is considered by v. Bohlen (*Gen.* p. ciii), Vatke (*Bibl. Theol.* p. 672), and J. G. Müller (*Die Semiten, etc.*, p. 163) as "a view not easily to be refuted." But so little direct connection between the Indo-European and the Semitic languages can be pointed out, that it is out of question to find a derivative of the Indo-European div (*to shine*) transferred into the Semitic; but rather must the name of Yahweh, used by one of the Semitic nations (Israel), be derived from a Semitic verb. Hitzig endeavored to prove for יהוה, not an etymological and linguistic, but rather an ideal and historico-religious connection with the Indo-European, by saying: "From all appearances, the word Yahweh has come from Astuads, i. e., astuat = the Existing-one, as in the Armenian language God is called. Moses modeled his name of God after this, but only because his mind was prepared to grasp the idea, and by reflection he was able to understand the truth and depth of the thought in astuads." But how is it possible, even if the story concerning the flood shows acquaintance with the Ararat of Armenia (Gen. VIII., 4), and even if the oldest traditions of the Hebrews point rather to a direct north-easterly than a south-easterly source, to believe that Moses, while in Egypt, took an Armenian name of God as his model?

If then an Aryan or Japhetic origin of the tetragrammaton is apparently an impossibility, it seems, on the other hand, quite natural, on account of the actual connection between the Hebrews and the Hamitic (Gen. X., 8–12) original inhabitants of Babylon, to look for a proto-Chaldaic origin for the (commonly so considered) original form of Yahweh, namely Yau. This has been done last by Frederick Delitzsch (*Wo lag das Paradies*, p. 158 sq.). But I must on this point express my agreement with the criticism of Friedrich Philippi (*Ztschrift fuer Völkerpsychologie*, 1883, pp. 175–190). The latter has shown, on the one hand, that Delitzsch is unsuccessful in his attack on the generally accepted view, which takes יהוה to be a Qal form of הוה, and Yahu, Yah, Yeho, Yo to be abbreviations of this form, and, on the other hand, that there is no proof for Delitzsch's assertions, that an original Yau had been transformed into a Yahu; that there had been an Assyrio-Babylonian god named Yau; and that there had ever been a Sumerico-Akkadian name *i* for the divinity. According to Schrader (*Keilinschriften u. d. V. T.*, 1883, p. 25) a Hebrew or Assyrian origin of the name יהוה seems not even a possibility. But did not the Hamitic Canaanites, who had emigrated from the neighborhood of Babylon and the Erythrian Sea into the Semitic districts, possess the name Yahweh in some form? Even if we do find scattered reminiscences of the name, if not in Κολπία, yet, e. g., in the name of a Hamitic king (2 Sam. VIII., 10, and in cuneiform inscriptions), historically, it is more probable that these latter added the name Yahweh to their mythological list. This is also the view of Baudissin (*Studien*, I., p. 223).—Again, another party of the Hamitic nation, namely the Egyptians, are considered as furnishing the model for the word Yahweh, both for the word and the idea. The former view is that of Röth, who considers the name Yahweh an imitation of Yoh, the god of the moon. But as there is no reason why the Hebrews should select from the Egyptian gods just this Yoh, and as Yahweh stands in no special relation to the moon, this identification must be considered as forced and without ground. The latter view, i. e., a connection between the idea of Yahweh and an Egyptian idea, has in a two-fold manner been made the actual source of the tetragrammaton. In the first place, the Old Testament definition of the tetragrammaton, the sentence "I am that I am" (Ex. III., 14) is considered a translation of an inscription on the Isis temple at Sais reported by Plutarch. It is this (*De Iside*, ch. 9). *Τὸ ἐν Σάει τῆς Ἀθηνᾶς ἕδος ἐπιγραφὴν εἶχε τοιαύτην: Ἐγώ εἰμι πᾶν τὸ γεγονὸς καὶ ὂν καὶ ἐσσόμενον, καὶ τὸν ἐμὸν πέπλον οὐδείς πω θνητὸς ἀπεκάλυψεν.* But this inscription "describes the goddess Neith as the one that eternally reproduces herself, over against which the idea lying in Yahweh is most radically contradictory" (Tholuck). In the second place, the idea expressed in the name Yahweh is regarded as a reproduction of the Egyptian nuk pu nuk. However, Le Page Renouf (*Vorlesungen*, p. 227) says: "The words nuk pu nuk are indeed found in several passages in the Book of the Dead, and it is also true that the word nuk is the personal pronoun *I*, and that the demonstrative word pu is frequently employed to connect the subject and the predicate of a sentence. But the connection in which the word stands must be looked at, before we can be sure of having a complete sentence before us, especially as pu generally stands at the end of a sentence. A careful study of the passages in the Book of the Dead where these words occur, shows us immediately that they contain no mysterious teachings concerning the being of God. In one of these passages (78: 21) the dead person says: 'I am he that knows the way of Nu;' at another (31: 4), 'I am the ancient in the land.' 'I am he who is Osiris, the ancient, who looked on his father Seb and his mother Nut on the day of the great slaughter.' In another account in this book (contained in ch. 96) the words nuk pu nuk, disappear, because the report is in the third person. There we read: 'He is the bull of the field, he is Osiris, who,'" etc.

Or is the name Yahweh an original possession of the Semitic family, but belonging to another member than the Israelites? However the opinion of v. d. Alm, Tiele and Stade, that Yahwe was originally the name of the god of the Kenites, a member of the Midianites, has no proof whatever for itself. For even though we learn in 1 Chron. II., 55, that the Kenites are joined with the Rechabites, it is expressly stated in 1 Chron. IV., 10, that the Kenite Jabez, who had settled in Judea, had called upon the name of Yahweh. And it must also be accepted in the case of the Rechabite Jonadab (2 Kgs. X., 15 sq.) who had settled in the Northern Kingdom, that he, since a separate motive for his action is nowhere mentioned, maintained his fidelity to the worship of Yahweh, which had been adopted by his forefathers, for the same reason that the 7000 Israelites

(1 Kgs. XIX., 18) did. The descendants of Jonadab also thus maintain their fidelity only to the God who had been accepted by them (Jer. XXXV.). But in itself it is improbable that the Kenites, who in a political and social view were strangers and metics, and only an element whose presence was permitted, should, from a religious point of view, have been the ruling element from whom the Israelites should have adopted their most precious possession. Is it not, even from the outstart, probable that they were the gerim who had adopted the Yahweh cultus, and not proselytes, because, by their own voluntary act, they have accepted what others have received from their fathers, and "must first secure in order to possess"—generally the most zealous advocates of the possession?

Over against the favor with which an extra-Israelitish source for the Yahweh idea is received by a number of modern scholars, and over against the view that in doing so the true spirit of critical prudence and historical impartiality is evinced, I believe the historical consciousness of the Israelites ought to be thrown into the scales, according to which they regarded the divine appellation in question as their own peculiar property, while they have handed down other religious phenomena as foreign in character. The manner in which this historical consciousness finds its expression is well expounded by Tuch (*Genesis*, 1838, p. xl sq.) in these words: "The non-Israelite cannot know of Yahweh, but can have only a corruption of the deity in general. In his mouth the word יהוה would not signify the true God, the Creator of the world and Lord of the nations, but in a one-sided manner, only the God of the Hebrews. Yahweh would thus become one of the gods (cf. 1 Kgs. XX., 23, with verse 28). With a clear conception of the difference, the Hebrew avoids the use of the word יהוה both when he speaks to non-Israelites and also when he introduces non-Israelites as speakers, and employs principally the word אלהים. This we find in Judg. I., 7; VII., 14; 1 Sam. IV., 7, 8; Jonah III., 3; cf. with 5, 8, 9, 10; 1 Sam. XXX., 15; XXII., 3. It is characteristic that just in these cases the construction of אלהים with the plural (cf. 1 Sam. IV., 8) is generally used, whereby the Israelite narrator entirely places himself on the standpoint of the heathen conception of the divinity. From this standpoint also must be explained the fact that the word יהוה is not used by those animals that are introduced as speaking (cf. Judg IX., 9, with Gen. III., 1, sq.)."—*Translated from König's* "*Die Hauptprobleme der altisraelitischen Religionsgeschichte*, 1884, pp. 29–33."

BOOK NOTICES.

SOME RECENT GERMAN BOOKS.

By Professor H. P. Smith, D. D.

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We shall first mention a work[*] which is not very recent, and which does not belong distinctively in the field of Old Testament science, it bears so directly, however, on all ancient literature, that it ought to interest every one who studies the intellectual development of the race. The author undertakes to give us as complete an account as possible of ancient book-making. He notes first the various classical words for the book and its parts. The second chapter discusses pergament as a book material and fixes the differences between the book and the codex. In the next division we are informed as to the usual size of ancient books. Stichometry is the subject of a separate chapter, while another describes the papyrus manufacture, and this is closely followed by another on the difference in form between books of poetry and prose books. A clear picture of the work of the ancient publisher is given in the seventh chapter. The eighth traces for us the change which took place as the *codex* took the place of the *volumen*, a change with which Christianity had (strange to say) considerable to do. The present writer is not competent to criticize the data of the work, still less to pronounce upon its proposed emendations in various classic texts. He can say, however, without reserve, that it is a very interesting book, and one from which much may be learned.

A reminder of the recent Luther-anniversary is the union in one volume of the reformers prefaces to the different editions of the Bible,[†] in his translation published during his lifetime. From the preface by Prof. Kleinert we learn that, besides separate issues of the New Testament and parts of the Old, the whole Bible was printed in eleven editions under Luther's own eye. In each of these he made changes and improvements. The prefaces now before us are characteristic of Luther, and many a sentence will stick in the memory of the reader, as this: "Here [in the Old Testament] thou wilt find the swaddling-clothes and the manger in which Christ lies, whither also the angel directed the shepherds. Poor and meager clothing, but precious the treasure, Christ, that lies therein." Of his occasional difficulty in translation we hear in the preface to Job: "I have taken pains to give clear and good German. It often happened that we were a fortnight or three or four weeks seeking for a single word, and even then we did not always find it. In Job Master Phillip, Aurogallus and I wrought so that sometimes in four days we could scarcely accomplish three lines. Friend, now that it is in German and finished, one can run his eye over three or four pages without stumbling; but he will not discover what stones and stumps once lay where he now glides along as over a planed board. We had to sweat and fret before we could get the stones and stumps out of the way and make so fine a walk," The preface to the Psalter contains the well-known passage in which that book is called a *little Bible* " in which all that is in the whole Bible is contained in miniature, so that it becomes a beautiful encheiridion or handbook." A little further on we read " In fine, wilt thou see the holy Christian church painted in miniature with vivid color and form, take up the Psalter—there thou hast a fine, clear, clean glass that shall show thee what Christianity is." We are tempted to further quotation, but we forbear.

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[*] Das Antike Buecherwesen in seinem Verhaeltniss zur Literatur; von *Theodor Birt*. Berlin, 1882. 8vo, viii and 517 pp.

[†] Dr. Martin Luther's Vorreden zur Heiligen Schrift......neu herausgegeben auf Veranstaltung der Preussischen *Hauptbibelgesellschaft*. Berlin, 1883. 8vo, xviii and 185 pp., with portrait of Luther.

Dr. Mandelkern has ready for the press a Hebrew concordance more extensive than any at present in use, and more correct, as he hopes. It is difficult to find a publisher for such a work, and he has therefore published a brief prospectus,* accompanied by recommendations from those who have examined the manuscript. These recommendations come from Professors Delitzsch, Fleischer, Schlottmann, and others almost equally well known. The prospectus itself exhibits the shortcomings of Buxtorf and Fürst, and explains the advantages of Dr. Mandelkern's own work. The latter includes proper names and the most important particles, corrects the errors and omissions of earlier efforts, and makes its citations in such a way as to give the sense, instead of taking three or four words as they come." We cannot doubt that such a work is greatly needed, and in the present state of Hebrew study in this country, we do not see why the author might not count on the sale of a hundred copies here.

The Jewish question is represented by three recent pamphlets. The first is by Dr. Joel, well known as an author. It is " against Gildemeister."† But we have not been able to procure the article to which this is a response. We learn, however, from Dr. Joel' statements, that Prof. Gildemeister was called as witness in a criminal suit, which involved the character of the compendium of Jewish usage known as the *Shulchan Aruch*. Gildemeister declared this work still to be binding on the Jews, and gave what he supposed to be fair examples of the legislation found in it and in the Talmud. Dr. Joel replies to both counts; and it is evident that, for the more advanced Jews, it cannot be said that any of the ancient codes are binding in their entirety. We might blame them (though on the whole we shall probably find them excusable) for not breaking more decidedly with the traditions of the past.

Dr. Blumenstein makes a contribution to Jewish science in his discussion of the various kinds of oath, with especial reference to the Talmud.‡ The work consists of three parts, which take up in succession the Biblical oath, the Mishnic oath and the Rabbinical oath. It has been commended by Prof. Strack as on the whole a reliable statement. In reading it we have not discovered anything remarkable, except the Rabbinical thoroughness of classification, which provides for every possible emergency. No reference is made to *Kol Nidre*, which indeed does not come under the legal aspect of the subject.

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* DIE NEUBEARBEITETE HEBRAEISCH-CHALDAEISCHE BIBEL-CONCORDANZ von Dr. S. Mandelkern in Leipzig. Leipzig, 1884.

† GEGEN GILDEMEISTER. Breslau, 1884. Small 8vo, 34 pp.

‡ DIE VERSCHIEDENEN EIDESARTEN NACH MOSAISCH-TALMUDISCHEM RECHTE UND DIE FAELLE IHRER ANWENDUNG; von Dr. J. Blumenstein. Frankfurt a. M., 1883. 8vo, 32 pp.

In the next number* we find more that stirs our blood, though we desire to be cautious in regard to every new movement. It comes, however, with the introduction of Prof. Franz Delitzsch, known as a warm friend of the Jews and a clear-headed man, as well as a profound scholar. The documents are in fact the confession of a new Judeo-Christian sect which has started in Russia. They declare a firm belief in "Jesus our brother," with a desire to maintain Jewish customs and usages so far as not inconsistent with such a belief. For an extended statement we must refer to the work itself. A supplement has appeared which we have not seen. The leader of the new movement has recently been assassinated, as we are informed by the daily papers; and between the intolerant government of Russia and the intolerance of Russian Jews, there is reason to fear that the little community may be crushed at its birth. Jewish papers in this country are rather inclined to sneer at it; but it can hardly be further from Talmudic Judaism than are some of the reform Jews, and one would think any movement that looks like progress would be welcome to the latter.

The Jewish Bible Dictionary of Dr. Hamburger appears in a second edition —partly at least; we gather that the revision is to extend over only the first two parts.† The work differs from others of its class, in that it is all written by one man. This fact being taken into consideration, it is certainly a very creditable performance; but it is almost unnecessary to add that it can show little originality. In the majority of articles that we have examined, nothing especially remarkable is found. In some cases, however, we have information on Talmudic practice or interpretation which is very welcome. So in the articles *Arbeit*, *Armuth*, *Babel*, *Ehre*, not to mention others. The account of Babylonia is extended so as to include post-biblical Judaism there. We have noticed some instances in which improbable assertions of the Talmud are given as historical facts.

The *Bibliotheca Rabbinica*‡ reaches its conclusion with the thirty-third and thirty-fourth part (*lieferung*). The present volume contains the Midrash to Proverbs. This is said to be of comparatively late origin; but it shows the likeness of the whole family. The completed work, containing over three thousand pages, is a monument to the industry of the author, and would seem to be sufficiently extensive to give a good idea of what is meant by Haggada. A single example may be introduced here. On Prov. XIII., 20 ("He who associates with the wise becomes wise, but the companion of fools is himself foolish,") we have the comment—"Like one who goes into the perfumer's, even though he buys or sells nothing, his clothes will carry a fragrance the whole day. This is the companion of the wise. Or, on the other hand, if one goes into the tanner's, even though he buys or sells nothing, his clothes will carry the smell the whole day. Like him is the one who consorts with fools."

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* DOCUMENTE DER NATIONAL-JUEDISCHEN CHRISTGLAEUBIGEN BEWEGUNG IM SUEDRUSSLAND. In Original und deutscher Uebersetzung mitgetheilt von Franz Delitzsch. Erlangen, 1884. vi and 44 pp. in German with xxiv pp. Hebrew text.

† REAL-ENCYCLOPÆDIE FUER BIBEL UND TALMUD. Woerterbuch zum Handgebrauch fuer Bibelfreunde, etc. Ausgearbeitet von Dr. J. Hamburger. Zweite vermehrte und verbesserte Auflage. Abtheilung I., Heft 1, 2. Leipzig, 1884. 178 pp. 8vo. The whole of this first or Biblical division fills 1102 pp.

‡ BIBLIOTHECA BABBINICA. Eine Sammlung alter Midrashim zum ersten male ins Deutsche uebertragen von Lic. Dr. Aug. Wuensche. Leipzig, 1885.

Prof. Schrader's essay* deals with the vexed question of the Akkadian or Sumerian or Akkado-Sumerian origin of Babylonian civilization. As is well known, the debate has now lasted a considerable time. The minority, headed by Halevy, decline still to be convinced of the Akkado-Sumerian existence at all, and of the existence of the "Turanian" dialects in some of the inscriptions. Prof. Schrader presents the arguments for both these points with his usual learning and perspicuity; and, to the layman at least, there would seem to be little left to say in reply.

The problems of Old Testament study† are the subject of a small book, by Dr. Koenig, already well known as a scholar in this department. His aim is to discover the exact point of inquiry in each case where difference of opinion exists in the different schools. In his study he found certain things asserted by the "development theorists," under the influence (as he supposes) of a development bias. The chief of these theorists is Kuenen, whose standpoint is notoriously the parity of all religions. "The religion of Israel is to us *one* of the religions, nothing less, but also nothing more." In contrast with this, Dr. Koenig formulates his own view, when starting on the inquiry, thus: "My judgment as to the parity of all religions is not decided at the start. Rather will I draw my assertions concerning the relative worth of all religions from the contemplation of the facts of history." In consequence of this determination he puts an interrogation point at each of several assertions of the modern school. These assertions generally concern "Yahweh" as the tribal god of Israel; his identity with Moloch; the position of Moses as a religious teacher; the worship of Yahweh under an image; the originality of the prophets; the age of the idea of the covenant; and the relations of the priests to the Torah. Each of these is discussed at some length, and the conclusion of the whole argument is stated as follows: "According to what precedes, I hold that there is reason for the assertion that the main elements of the Old Testament religion are not changed by the written prophets, and that the historical phases of the Mosaic religion were not alterations of its substance." As Dr. Koenig avowed himself some time since to be a Wellhausenian in critical questions, this study is especially interesting; because it shows that Wellhausen's theories may be held along with distinct supernaturalism.

The new edition of Herzog‡ has reached the middle of the fifteenth volume—more exactly, three-fifths of this volume are now in our hands. In this part there is much that is of especial interest to the Old Testament student. Prof. Strack contributes an article on the "Great Synagogue," and one on "Synagogues," both characterized by his accustomed learning. Considerably longer is the description of "Syria," by Dr. Ryssel. It discusses the name, the geography, the history and the literature of the country. Immediately following it is an article on the "Syriac Versions of the Bible" by Nestle. Dr. Nestle confines himself to the Peshito, as the other Syriac versions are treated in an earlier volume. He apparently finds no reason to depart from the common view that the translation was made as early as the second century. Prof. Volck has a good article on the Targums; but it is rather disappointing, on looking for "Talmud," to be referred to the supplement.

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* ZUR FRAGE NACH DEM URSPRUNGE DER ALTBABYLONISCHEN CULTUR, von Eb. Schrader. Berlin, 1884. 4to., 49 pp.

† DIE HAUPTPROBLEME DER ALT-ISRAELITISCHEN RELIGIONSGESCHICHTE GEGENUEBER DEN ENTWICKELUNGSTHEORETIKERN. Beleuchtet von Lic. Dr. Eduard Koenig. Leipzig, 1884. 8vo., iv and 108 pp.

‡ REAL-ENCYCLOPÆDIE FUER PROTESTANTISCHE THEOLOGIE UND KIRCHE. Heft 142–146. Leipzig, 1884, 1885.

Lagarde has collected a number of his shorter writings in a single volume.* The most of them have appeared in the Göttingische Gelehrte Anzeigen. First in order is an essay on Lord Ashburnham's library, celebrated for the number of rare manuscripts it contains. Secondly, the preface to the author's "Anmerkungen zur Griechische Uebersetzung der Proverbien" (now out of print) is repeated, with additional notes. Of the rest, a number announce other publications. Some discuss Semitic words. Of these the longest is concerning צרה in the essay entitled, (as separately published) "Is marriage with a deceased wife's sister prohibited in the Pentateuch?" and written in English. The discussion turns upon the meaning of the word צרה in Lev. XVIII., 18. By elaborate comparison of the dialects, Lagarde establishes the meaning to be *a fellow-wife—co-wife* we might say.

The latter part of the volume (pp. 242–379), contains Wisdom and Ecclesiasticus according to the Codex Amiatinus. It is generally known that Tischendorf held this to be one of the most ancient MSS. of the Latin Bible (Old Latin, of course, in these two books) that have come down to us—probably the most ancient of all. Lagarde does not date it so early, placing it in the ninth instead of the sixth century. In any case, an accurate collation of it is desirable, as that which goes under Tischendorf's name is now generally recognized to be sufficient.

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* MITTHEILUNGEN von Paul de Lagarde. Goettingen, 1884. Large 8vo, 384 pp.

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